A TRVE RELATION OF THE LAST SICKNES AND DEATH OF CARDINALL BELLARMINE.

Who dyed in Rome the seauenteenth day of Septeber 1621. And of such things as haue happened in, or since his Buriall.

By C. E. of the Society of Iesus.

Dilectus Deo & hominibus Moyses [Bellarminus,] *cuius memoria in benedictione est: similem illum fecit in gloria Sanctorum.* Ecclesiast. 45.

Moyses (*Bellarmine*) was beloued of God and men, whose remembrance is blessed: God made him in glory like vnto the Saintes.

Permissu Superiorum, M. DC. XXII.

MVSEVM
BRITAN
NICVM

9 Da

TO THE RIGHT HONORABLE, THE L. M. M.

RIGHT HONOVRABLE,

To dye is the course of Nature, to dye well, of Christian

Art: that is common to men with beasts; this proper vnto Gods seruants alone: *Omnes morimur* (said the woman of Thecua vnto Dauid) *& quasi aqua in terram dilabimur*: we all do dye, and like water fall vpon the earth: few dye well, and therefore make a further fall. The Philosopher will haue Science to stand in speculation, Art in worke; the one in knowledge, the other in practice: and the more exquisite the Art is, and hath the more noble obiect, by so much the greater labour and iudustry is required: the Art we speake of hath a most eminent

2. Reg. 14.

nent end, and of such difficulty, as it requireth for labour, our vttermost endeauour, for tyme our whole life. Art eyther perfits nature, or doth imitate it. This for imitation hath nothing, becauſe death is nothing but the corruption of Nature, the defect and priuation of life, the diuorce and diſſolution of our eſſentiall parts; and the death of the wicked is tearmed by S. *Bernard*, the mother of ſorrow, the enemy of glory, the gate of hell, the entrance to perdition: none will imitate, which moſt abhor. Art therfore muſt perfit this deformi-

Ariſt. 2. Phyſ. text. 79.

Bern. ſerm. 26. in Cant.

ty more truly in the maske wherewith it comes couered thē in the thing it ſelfe which is without horrour, vnles it be of ſuch as our ſelues caſt vpon it. This art of perfiting nature all should learne, but moſt neglect; many precepts are deliuered, but all included in one, to wit, a conſtant good life, which makes this rough paſſadge plaine, this diſſolution eaſy, this deformity amiable, this diuorce moſt delightfull: *non habemus* (ſaith Saint Ambroſe) *quod in morte metuamus, ſi nihil quod timendum ſit vita commiſit*; there is nothing that we need feare

Ambroſ. de bono mortis cap. 8.

in

in death, if our life haue committed nothing that is to be feared.

Of this argument all ſpituall books doe treat, and in particuler that vvhich purpoſely was written of this art by Cardinall Bellarmyne, & vvas the laſt that euer he vvrote: but for that wordes where workes are wanting do blush, as *Tertullian* ſayth, and Saint Leo *validiora ſunt exempla quàm verba, & plenius eſt operè docere, quàm voce*: Examples are of more force to moue then wordes, and more effectuall it is to teach with reall actions then verball diſ-

Tertul. lib. de Patient.
Leo ſerm. 1. de San. Laurent.

course; therefore vnto the doctrine of the Cardinall in this behalfe I will adioine his Example, that the one may confirme the other. And although, omitting his life, (which others are now in hand to write) I relate only his last sicknes and death; yet from the one we may conclude of the other, because as S. Ambrose testifyeth, *Mors vita est testimonium*, death is the testimony of our life: and welcome we see a saintlike death to follow after a synfull life; the priuiledge is rare, the examples few; the common stile as Saint *Augustine* noteth

Ambros. ibidem.

is

is otherwiſe, to wit, that *Mors bonis bona, malis mala*; a good death befalls to the good, & an ill to the wicked: wherfore the death of this Cardinall being ſo notable as it was, wil not only confirme what he vvrote in his booke of this art, but alſo teſtify for his former life, and ſhew that what he there ſayd, came not ſo much out of his great learning and reading, wherein he was ſingular, as it did *ex abundantia cordis*, out of the inward habituall vertue wherwith he was endewed. *Aug. de Ciuit. Dei lib. 13. cap. 2. in fine.* *Matth. 12. Luc. 6.*

And for that his doctrine and example do ſhew & con-

firme one and the selfe same thinge, I meane the great sanctity of the man, they shal not be separated in the dedisation that in the argument doe agree. Wheras therfore his Doctrine in our tongue came forth in your Name; his Exãple may not passe in any other; in which alone you may as in a glasse behold how liuely the Child represents the Father, the worke the workeman; so far truly, as the Art he wrote may seeme to haue beene nothing else, but an artificiall description of his owne death that was to ensue. Some will take vpon them

them to teach others to dye; vvho vvhen they come to it themselues are to seeke a maister; and such a one may truly say, that which Saint *Gregory*, out of meere humility, sayd of himselfe, when he had in his booke called *Pastorale*, described an excellēt Pastor: *Pulchrum depinxi Pastorem Pictor fœdus*: I haue painted a fayre Pastour, being my selfe a foule Painter: I haue taken vpon me to teach that which I neuer learned to doe, and therefore all his teaching as Saint *Chrysostome* well noteth, serueth to no other end then to condemne the teacher: but

Greg. in Pastor. ca. vltimo.

Chrysost. hom. 16. in Matth.

contrariwise vnto the renowned Cardinall we may very fitly apply the wordes of our Sauiour; *Qui fecerit & docuerit, hic magnus vocabitur in Regno celorum*; He that shall doe & teach, shall be called great in the Kingdō of heauen: his doctrine you haue already seene in his booke; the ensuing narratiō which I now present you will particularly declare how in his last sicknes & death he did correspond threunto: to which further I add his funeralls, buriall, and some other remarkeable euents, few in number out of many, but so warrāted for truth, as greater

Matth. 5.

ter, in thinges of this nature, cannot be required.

And heere I doe sincerely affirme, that in this Relation I follow no vncertaine rumours, no doubtfull assertions, no flying reportes without ground or subsistence of truth; much lesse am I moued by any partiall affection to exaggerate or extenuate any thing: but faythfully put downe what I saw my selfe, or vvhat other eye-vvittnesses haue seene, what vpon their owne knowledge and conscience they haue affirmed; many, yea most things I haue taken from an Italian letter

of

of this subiect written by Father *Iames Minutoli*, a graue, learned, & vertuous man, to Cardinall *Farnesius*; and I vse the more willingly his testimony, both for that I know his integrity, and for that by the appointment of the Generall he continually remayned with Bellarmyne, frō the beginning of his sicknes till the last gasp, and set down no more then what he saw in any particuler: others somtymes I alleadge, but of such singular credit as they are beyond exception, or else I would not haue so much relyed on their vvordes. Who they are, for

the moſt part I name, when I ſet downe any thing of moment vpon their atteſtation. But leaſt this Epiſtle ſeeme to long for ſo ſhort a Relation, I will heere conclude it with my prayer, that the death of this famous man may ſerue to put you in mind, with the beginning of the new yeare, not to forget the end of your owne life. This laſt of December 1621.

Your dutifull poore
ſeruant C. E.

A TRVE

of this subiect written by Father *Iames Minutoli*, a graue, learned, & vertuous man, to Cardinall *Farnesius*; and I vse the more willingly his testimony, both for that I know his integrity, and for that by the appointment of the Generall he continually remayned with Bellarmyne, frō the beginning of his sicknes till the last gasp, and set down no more then what he saw in any particuler: others somtymes I alleadge, but of such singular credit as they are beyond exception, or else I would not haue so much relyed on their vvordes. Who they are, for

the moſt part I name, when I ſet downe any thing of moment vpon their atteſtation. But leaſt this Epiſtle ſeeme to long for ſo short a Relation, I will heere conclude it with my prayer, that the death of this famous man may ſerue to put you in mind, with the beginning of the new yeare, not to forget the end of your owne life. This laſt of December 1621.

Your dutifull poore
ſeruant C. E.

A TRVE

A TRAVÉS

A TRVE RELATION OF THE DEATH OF *Cardinall Bellarmine*, of the Society of IESVS.

ALTHOVGH this renowned Cardinall neyther vvhiles he liued in *Capua*, of which he was Archbishop, nor yet in the Court of *Rome* to which he was after called, euer pretermitted his ordinary deuotion, euery day making an houre of meditation, saying

his Masse, the offices of the Breuiary and our B. Lady, the Letanyes to his family & other prayers: yet had he obteyned of the late Pope *Paulus* V. some years before his death, to retyre himselfe for a whole moneth together, euery yeare in the Nouitiate of the Society of *Iesus* in *Rom.* And this he did always in Septēber, in which month only, the high Priest of the old law did enter into *Sancta Sanctorum*; and this high Priest prepared his entrance into that Holy of Holies (whereof the other was a figure) & not prepared himselfe only, but entred also in this moneth as we may well thinke into the same. In this tyme secluding all other affayres, he made the spirituall Exercises, bestowing foure houres dayly in meditation; and in the tyme betweene, of which his Masse, mattins, beades, and other prayers did take vp no small part, he wrote the golden books that after he set forth of spirituall matters, printing euery yeare one, of all which the last (as if he had presaged what was next to follow) was the *Art of dying well*, whereof in his best health he was neuer vnmindfull. And this last yeare of 1621. as if he had

His preparation for death long before it hapned.

had receaued *responsum mortis*, a moneth sooner then ordinary, to wit, in the beginning of August, he began to thinke, not of a retiremēt only for one moneth, but of a perpetuall sequestration from al ordinary imployments, to attend to that one thing which the *Psalmist* no lesse thirsted after thē the Hart the water, saying, *Vnam petij à Domino, hanc requiram, vt inhabitem in domo Domini omnibus diebus vitæ meæ*: One thing haue I desired of our Lord, that will I seeke for, that I may dwell in the howse of our Lord all the dayes of my life. *Psalm. 26.*

And to compasse the better this his desire, he made great sute vnto this present Pope *Gregory the fifteenth*, to be deliuered from the Court, from al Consistoryes, and Congregations, and what other Office soeuer, that he might bestow the small residue of his life on God alone, alleadging many reasons for this his resolution, to wit, his great Age, and that which followes therof, his weakenes of body, decay of sight, hearing, & memory; his auersion from these toyles to heauy for so weak shoulders; and finally his feruent desire of returning a-

He retyreth from the Court.

gaine to the quiet hauen of Religion, out of which he was taken and aduanced to be Cardinal, and in which before his aduancement as the mirrour, & splẽdour of that Order he had liued 38. years togeather, in the continuall practice of Religious discipline, and all Christian perfection. Wherfore hauing beene more tossed in the waues of worldly affayres by reason of his dignity, then he would, he now desired to strike saile and in that place to yield his owne spirit to God, where first God had so bountifully imparted his holy spirit vnto him: there he began his religious life, there he would end it.

Pope *Gregory* albeit he were loath to loose the comfort and counsaile of so worthy a mã, whom the better to enioy he had before called to dwell with him in his pallace; yet seeing him so earnest in his demaund, & the demaund in it selfe so reasonable, at length yielded therunto; and forthwith the Cardinall left the Court, returned to the Nouitiate of the Society, & dismissed the greatest part of his family, but yet so as they might remayne still in the pallace and in the

the same state they were before vnder him, and at his charge, vntill they could place themselues in some other seruice. Which tydings although it grieued them all, both for that they saw the losse they were like to find in the exchange, and for the great loue and most deere respect which they bare vnto his person, from whome nothing but his commaund, or their own death could haue drawn thē: yet seeing the constant & resolute mind of their Lord, euery one bare the Crosse as he could, more applauding his vertue then their owne fortune in this diuorce; which the more grieued them in that they iudged him to haue lesse need of any other preparation to dye well, who euen from his infancy had still exercised himselfe in that Art, which by practice he had obserued more then threescore yeares, before euer he left any thing written of that subiect in his printed booke.

Being now arryued at the harbour of his so long, and much desired repose on the 25. of August last, when the feast of S. *Bartholomew* is kept in *Rome*, one businesse of moment yet remayned in the

He falleth sicke,

Congregation of the *Indice*, which much required his presence for dispatch, and the Cardinals being now assembled on the 28. day, thither also he repayred, and after that it was ended, he took his leaue and farefull of them all. All seemed to be sory therat: some would haue perswaded him to continue, but as the *Euangelist* sayth of our Sauiour, *ipse faciem suam firmauit, vt iret in Hierusalem*, he fled fastly bent his face to goe to Hierusalem, his mind was on heauen, he would not looke backe or be withdrawne from his iourney, which indeed was shorter then any one (or perhaps himselfe) did imagine: for that very night being the feast of S. *Augustine* (to which holy Doctour he was very specially deuoted, as all his workes doe testify) he fell sicke and was taken with a very sharp and violent feuer, that bereaued him of his senses for the tyme. Which rough entrance of the disease in one of his yeares made all afraid, and most of all his Phisitians (for there came foure euery day vnto him) who apprehended euident danger, and much grieued at this mischãce; but their griefe was not greater then his ioy, who desi-

Luc. 9.

desired nothing more then to leaue the world, as presently after appeared.

For when this fit was past, with great alacrity of mynd he began to discourse of the great gladnes and comfort he had, for that he was so neere his home, or as he did alwayes in this sicknes call it, *a Casa mia*, to my howse: and worthily did he call it his howse, for as S. *Augustine* sayth of the militant Church on earth: *non magis est domus tua, quàm domus vbi habes salutem æternam*: There is no howse more thine, then that howse where thou hast euerlasting saluation: so might he no lesse fittly say of the triumphant howse, Kingdome, and inheritance of all Gods seruants on earth, which he with so long and infatigable labour had purchased, that it was his house, for there had he fixt his hopes, there had he heaped vp al his wealth, there was his hart, his treasure, all his desired good: to this world he was not so much a stranger as an enemy. And although that euen here Honour did follow his noble labours as the shadow the body; yet did none more fly from it, none more contemne and condemne it, then he. The Cardinall

Heauen Bellarmines howse.

Aug. tract. 10. in Ioannem.

Congregation of the *Indice*, which much required his presence for dispatch, and the Cardinals being now assembled on the 28. day, thither also he repayred, and after that it was ended, he took his leaue and farefull of them all. All seemed to be sory therat: some would haue perswaded him to continue, but as the *Euangelist* sayth of our Sauiour, *Ipse faciem suam firmauit, vt iret in Hierusalem*, he stedfastly bent his face to goe to Hierusalem, his mind was on heauen, he would not looke backe or be withdrawne from his iourney, which indeed was shorter then any one (or perhaps himselfe) did imagine: for that very night being the feast of S. *Augustine* (to which holy Doctour he was very specially deuoted, as all his workes doe testify) he fell sicke and was taken with a very sharp and violent feuer, that bereaued him of his senses for the tyme. Which rough entrance of the disease in one of his yeares made all afraid, and most of all his Phisitians (for there came foure euery day vnto him) who apprehended euident danger, and much grieued at this mischáce; but their griefe was not greater then his ioy, who desi-

Luc. 9.

desired nothing more then to leaue the world, as presently after appeared.

For when this fit was past, with great alacrity of mynd he began to discourse of the great gladnes and comfort he had, for that he was so neere his home, or as he did alwayes in this sicknes call it, *a Casa mia*, to my howse: and worthily did he call it his howse, for as S. *Augustine* sayth of the militant Church on earth: *non magis est domus tua, quàm domus vbi habes salutem aternam*: There is no howse more thine, then that howse where thou hast euerlasting saluation: so might he no lesse fitly say of the triumphant howse, Kingdome, and inheritance of all Gods seruants on earth, which he with so long and infatigable labour had purchased, that it was his house, for there had he fixt his hopes, there had he heaped vp al his wealth, there was his hart, his treasure, all his desired good: to this world he was not so much a stranger as an enemy. And although that euen here Honour did follow his noble labours as the shadow the body; yet did none more fly from it, none more contemne and condemne it, then he. The Cardinall

Heauen Bellarmines howse.

Aug. tract. 10. in Ioannem.

proceeding in his discourse sayd and often repeated these wordes: *satis dia vixi*, I haue liued long inough, it is tyme to depart hence and rest with God in euerlasting peace. What I haue to do more in this vvorld? I am now feeble and fit for nothing; I am only a meere burden & trouble to my selfe & others. And then further declared, hovv he did loath and abhorre, and had still loathed & abhorred the course of this vvorld, that men vvere so deeply plunged in the desire of temporall and transitory things; grieuing at their preposterous proceedings, that their endeauours vvere not directed to their right end, and that God was not sought for, knovvne, nor glorified as he ought to be: and this point piercing indeed his hart, he concluded vvith saying, that God had shewed him now a spirituall fauour to call him avvay, because it vvas bitter and distastfull vnto him to stay any longer heere &c. Thus vvith more to this effect did he then speake, and of these things only vvas his continuall speach.

The Phisitians expecting the issue of the disease, and nature thereof, found it

it to be a continuall feuer *per subintrantiam*, with proportion of a double Tertian, the one more exceſſiue then the other: the former bereaued him of his ſenſes, the other vvas much more moderate. And truly it ſeemes this bereauement to haue been ſent him for the greater manifeſtation of his vertue, for therein he no leſſe edifyed others that ſavv him, then he did in the other, but rather much more; for according to the rule of the Philoſopher *In repentinis cognoſcitur habitus*, our diſpoſition is beſt knovvne by ſuddaine euents: ſo the violent and ſuddaine pulls did ſhevv the habits of his Saint-like mynde, hauing no other effect therein then to make him recurre to his prayers, which he did as ſoon as they began, and ſay them as farre as he vvas able. When this vehemency vvas a little relented he would make the ſigne of the Croſſe, and begin another prayer; neuer ſo much as once in all theſe extreme fits ſpeaking any idle word, or ſhewing the leaſt ſigne of any impatience. In ſo much as my ſelfe in company of others often viſiting him, and that at ſuch tymes as he was in this feuer, I doe ſincerely

His extremity of ſickneſs, & ſingular patience.

cerely proteſt, that I neuer ſaw man in his beſt health, repoſe more quietly, or make leſſe ſhew of feeling the force of any diſeaſe, then alwayes I ſaw him in this. For the moſt part his armes were decently layed a Croſſe on his breſt, he neuer mouing (vnles he were willed) any part of his body, neuer ſighing, neuer complayning, no though his tongue were ſcorched with the raging heat of the ague, did he euer ſo much as call for drinke, or once offered to refreſh his mouth; ſo as the beholders could make no other iudgement of him, but that which the diſciples made of *Lazarus*: *ſi dormit ſaluus erit*, if he ſleep he will recouer; for his magnanimity was ſuch he rather ſeemed to ſleep then to be ſicke and thereby gaue greater ſignes of life then death.

Iohn. 11.

But notwithſtanding this his great courage & patience, the diſeaſe ſtill increaſed, and the increaſe cauſed the Phiſitiãs according to their wont to warne him to make his laſt will & teſtament, to the end he might be the more free in thinking on the life to come, towardes which he did now draw on apace. To this

His wil & teſtamẽt.

his ſuggeſtion he made no other anſwere, but that all was diſpatched, his teſtament was made, his goods diſpoſed, euery thing determined many yeares ago; adding withall that he had giuen to euery one of his ſeruants ſomwhat according to their degree and place which they had in his ſeruice, and according to that ſmall ability he had to gratify them withall. For other things, although he once intended to make no wil, as mindfull of that pouerty which he had vowed in Religion; yet afterward, leaſt ſuch ſmall things as he left, ſhould come vnto other handes then of poore men, he made a ſhort Will agreable to his little wealth, which I ſhal after ſet down, leauing his Order (the Society of Ieſus I meane) heyre not to his wealth which was none at al, but as he ſaid vnto thē in his ſickneſs, *propenſæ voluntatis ac paupertatis meæ*, of my affection and pouerty: & he might well ſay of his pouerty, for beſides that which he had left for his owne diet (which was alwayes very meane) and the wages of his ſeruants, he had already beſtowed the reſt on the poore, in ſo much as he had not inough left him

him for his buriall and exequies, in case the Pope had not fauoured him, as after shalbe shewed: and the Will it selfe was such as might beseeme *Bellarmine*, but to others will seeme perhaps as strange as any that hath beene made for many yeares by a Cardinall.

Now though this mention of making his last Will gaue him to vnderstand the danger of his disease, yet he much desired to be more particulerly enformed thereof, and to that end requested all the Phisitians to tell him plainly in what state he was, assuring them all that he feared not death but desired it: and so far (quoth he) I am from all feare as that I fynd a speciall comfort to thinke t heron; yea life it selfe would be more grieuous vnto me then death. Wherfore I pray you aduertise me betymes, that I may receaue the holy Sacraments ere I depart. Vpon these words the fourth day of his sicknes it was consulted amongst the Doctours whether it were not expedient that he should receaue the B. Sacrament of the Altar *per modum viatici*; and they iudged it not expedient to giue it him in that manner, but

but only by way of ordinary communicating, and their reason was because he might yet continue for many dayes, and in case some sodden accident should befall him, this receauing might suffice for the other.

Vpon this warning giuen, he prepared himselfe to Confession, & in such manner as if that Confession vvere to be the last that euer he should make in this life; and such was the innocency of the man, that albeit he were in his perfect sense, yet could he hardly find what to confesse; in so much as his Ghostly Father was in some perplexity as wanting matter of Absolution, till by recourse to his life past he found some smal defects of which he absolued him: and when the B. Sacrament was brought he would needs rise to receaue it, as he did, and prostrated himselfe on the ground with singular deuotion and humility, to the great edification and amazement of all the beholders. And this his piety vpon euery occasion did manifest it selfe in all his sicknes, in so much as he desired the Phisitians leaue to say the Office of his Breuiary, and that so earnestly, as the

He deuoutly receaueth the B. Sacrament.

the Doctours, though they denied that (as a worke to great for his weakenes,) yet to satisfy his importunity they graunted that in lieu therof he might say his Beades, but with some pawse betweene euery decade, least his too serious application might hurt his head. And seeing that no more would be graunted him, he sayd to those about him: Me thinkes I am become a meere Secular man, and am no more Religious, for I neyther say Office, nor Masse, I make no prayers, I doe no good at all; and this seemed to afflict him more then his sicknes, which yet was most violent and mortall.

He causeth the liues of Saints to be read vnto him.

After meate all his recreation was to heare the liues of Saintes read vnto him, especially of Bishops, and aboue all of S. *Francis*, and in the hearing their rare and eminent vertues, he would alwayes weep and sigh after that perfection of life to which they had so happily arriued, and from which (such vvas his humility) he thought himselfe to be much further of the he was; for he could not but be neere them whom for so many yeares he had most diligently followed.

vved. Besides this griefe conceaued for himselfe & his own vnworthines, another thing also seemed to afflict him, to wit, the continuall watch in the night with him, for he would ordinarily demaund of such as he saw about him in the mourning, vvhether they had watched vvith him all that night; & if they sayd yea, then would he reply; so much trouble, and of so many, for my sake! For me, I say, that am but a vvorme, a poore wretch and fit for nothing! and if he savv more togeather with him, he would say, one is sufficient to watch, let the rest sleepe, and let another watch whiles he doth sleepe, the trouble of so many is a trouble vnto me vvho deserue not so much attendance. Likevvise whe he saw any extraordinary thing brought him to eate, as chickens or the like, he would say, that such expense was ill bestowed vpon him, and would be better on the poore, whome he so loued, and was so bountifull vnto them, as he left himselfe so little, as could hardly mainteyne him and satisfy his family: & for that on his death-bed he was so carefull of them, it will not be amisse to put

His charity & continuall remébrance of the poore.

downe

downe some example of his life in this kind, & it shalbe the first he did after his promotion, by which some coniecture may be made of the rest which I leaue in silence.

Pope *Clement* the 8. soone after he had giuen him his Cardinals Hat, made him also Archbishop of *Capua*: forthwith he left *Rome*, and like a true Pastor repayred to his flocke there to reside, & discharge all the duryes of his function. And first of all finding the reuenews of that Church to amount to three thousand pounds sterling, he presently gaue vnto the poore, two thousand, maynteyning himselfe and his family with the rest, which for one of that ranke was very little, but he would no more; and when after the death of the said *Clement* with other Cardinals he was to repayre to *Rome*, for the election of the new Pope, the poore came flocking about him, crying, and saying, that his departure would be their vndoing. Not so (quoth the Cardinall) for my going to *Rome* will not I hope take away my rents, and if they remayne to me, they shal rest where they are with you. They all

A liberall allowáce.

all replied with teares that they thought he ſhould returne no more (as indeed he did not) and then that the rents ſhould be neyther his nor theirs. And my ſelfe haue ſeene often in *Rome* when the Cardinal went abroad, at his returne all the lower entry of his houſe full of poore people, on whome he beſtowed his ordinary almes. And in particular, which I may not omit, one ſhrouetyde an Engliſh man halfe diſtracted of his ſenſes came boldly to the Cardinall (for neyther his dores, eares, or purſe were ſhut from the poore) and demaunded ſome reliefe, hauing as he ſayd nothing to eate: the good Cardinall without any further deliberation cauſed his owne dinner to be deuided in two, & gaue the one halfe thereof vnto the ſayd Engliſhman, and dined himſelfe on the other: and my ſelfe coming that very day to the Cardinall, was aduertiſed thereof. But examples heereof are ſo many, as would make a volume, and I meane not to diſgreſſe any further from his death.

He giues halfe of his dinner vnto a poore Engliſhman.

Many other vertues were noted in him at this tyme, and ſo many as that this ſickneſſe may ſeeme to haue beene

the abridgement of all which he had exercised in his life before. For besides the aboue mētioned courtesy in this extremity to all that did visit him, his resignation of mynd was admirable. And for the first he neuer respected his owne inconuenience, payne or trouble, in so much as not only to Cardinals and Prelates, but to any other that came to see him (and there came many) he would take off his night-cap, lift himselfe vp in his bed, speake vnto euery one more or lesse as the quality of the person, or matter that he spake of did require; & wold neuer endure that any should stand bare headed in his presence, and this euen vntill the two last dayes of his life, when nature being far spent, the feuer with the decay of his strength stil encreasing, he eyther attended not to such as came, but vnto his prayers, or else his eyes and eares fayling, he neyther saw nor heard them, vnles they spake somwhat lowd: and euen to his owne seruants he bare that respect, as he would endure much rather then put them to any trouble. And when F. *Minutoli* once told him, that no man held it for a trouble to serue him,

His great courtesy & respect vnto all.

him, and such as there attended were his owne seruants; he answered only to these last words, & said they are not my seruants but my brethren, brethren they are, and for such I esteeme them.

And that indeed he esteemed them more like his brethren then seruants many wayes appeared, especially if any of his house fell sicke as there did two, immediatly before he fell sicke himselfe: for then his custome was to go to their chábers, to sit and talke with them, to comfort them, & euery way to assist & help them. And touching these two, the last of which *Matthaeus Tortus* was one, the other an attendant of his chamber, this memorable thing is recorded; that whereas *Tortus* was exceeding sicke, and held to be in great danger of death, and the other but in the entrance of his disease which he seemed not much to regard, yet the Cardinall hauing seene the both sayd, that *Tortus* should recouer and the other dye, which as it seemed strange to all that heard it, who saw great signes of death in the one, & scarce the appearáce of any sicknes in the other; so the euent proued to be true: for the later within

few dayes departed this life, and *Tortu.* is yet liuing, and in perfect health.

His resignation & indifferency.

His resignation and indifferency of mind was very exact, without all contradiction or reply: whatsoeuer happned, whatsoeuer was determined, nothing troubled his mind, no exception was made, one thing only excepted (if yet that thing be subiect to exception) for thus it happned. He hauing from the beginning of his sicknes prepared himself to dye, it fel out that the seauenth day held by the Phisitians for *Critical*, he begā to be somwhat better: much ioy was coceaued therat, & the same signified vnto the Cardinal, who weighing the matter in another ballāce, was somwhat troubled with this soden resolution, and said myldly vnto the Doctors: I had thought at this tyme to haue gone to my house and home, and now I see that you will hinder me: I pray you let me goe. Their answere was, that it belonged vnto their office to preserue his life as long as they could, and was pleasing vnto God, and he also was bound therein to concurre with them, to doe as they should ordayne, and be contented to stay in this world

world vntill that God should otherwise dispose. Well then (quoth the Cardinal) his will be done: but if the choice were in my handes, I should rather dye then liue; wherfore doe as you will, I shall follow your direction. And when the Phisitians were gone, he seemed so much to be discomforted, that his Attendants vvere all mooued to comfort him, and that no lesse then ordinarily men vse to comfort others that are to dye, & would longer liue.

Agayne, at another tyme vvhen three of his foure Phisitians had consulted and determined to make tryall of a nevv remedy, he sayd vnto them: Will you not yet let me goe? Ah let me alone novv it is high time. Fa. *Minutoli* answvered and sayd, the Rule of our Society doth bynde vs in sicknes to obey the Phisitians; he had no sooner named the *Rule*, but the other recalling his former wordes sayd: you say well, there is a *Rule*, let them appoint what they wil, I wil do whatsoeuer they wil haue me: so punctual he was in obseruing the Rules of the Society in all thinges, eyther for life or death, with, or against his owne

inclination. Some heere perhaps vvill say, that notvvithstanding he loathed this life, thirsted after heauen, and vvould gladly be vvith God, yet he was not to vvish for his ovvne death. To vvhich idle fancy I answvere vvith S. *Augustine*: *Non est iniustum hominis iusto optare mortem, quando amarissima est vita: sed si Deus optatam non dederit, non erit iustum nisi tolerare eam amarissimam vitam*: it is lawfull for a good man to vvish for death vvhen as life it selfe is very bitter vnto him: but if God yield not vnto his desire, he cannot lavvfully refuse to endure his bitter life. So he. And so the Cardinall although he vvished for death vvas yet resigned vnto Almighty God, to vndergo the longer endurance of a bitter life.

Aug. lib. 2. in Gaudent. cap. 21. in fine.

But leauing his vertues for a vvhile vvhich euery vvhere occurre to be recounted, let vs a little behold vvhat other things hapned in the vvhole course and sicknesse of his sickness, in the beginning vvherof it vvas thought good for auoiding of recourse to speak little thereof, & to extenuate the same as not mortall, but rather some casuall indisposition; and this persuasion continued for

three

three or foure dayes till the Pope truly enformed by his owne Phisitian who repayred dayly vnto the Cardinall, & by the *Generall* of the Society in what state he was, came in person to visit him the fifth day of his disease, for then all apprehended the matter as it was, & made no other accoũt but to loose him. Whẽ the Cardinal saw his holines enter into his chamber, he sayd with the good *Centurian*, *Non sum dignus, vt intres sub tectum meum*, I am not worthy that you should enter vnder my roofe; with other wordes of great dutifulnes and humility: & when the Pope shewed the griefe of mynd he conceaued for his sicknes, and how much he esteemed his losse; the other answered as he had alwayes done, that he had liued long inough, and therfore desired no longer respit on earth, & I will pray God (quoth he) to graunt your Holines as long life (for he is ten yeares younger then *Bellarmyne* was) as he hath vnto me. The Pope replied (but not in so lowd a voyce as the Cardinall could heare him) I haue more need of *Bellarmines* meritts, then of his yeares. Many wordes past betweene them of great

Pope Gregory visiteth him on his deathbed. *Luc. 7.*

The humility of Pope Gregory.

great affection in the one, and submisſiue humility in the other. The Pope after that he had twice moſt louingly imbraced him, being to depart, ſayd that he would pray to God that he might recouer: not (quoth the Cardinall) that I may recouer being now vnfit for nothing, but that Gods will and pleaſure may be done eyther for life or death. After that the Pope was gone, he ſeemed to be much more cheerful then he was before, the cauſe whereof he diſcloſed vnto F. *Minuoli* ſaying: Now truly doe I well hope that I ſhall dye, for the Popes are neuer known to haue viſited Cardinalls but when they were in danger of death, or rather paſt all hope of life, to which effect he alleadged diuers examples.

Remayning therfore in this ioyfull hope, when diuers of the Society came to him and offered to ſay maſſe and pray for him, he would very louingly thank them all, but ſtill accepted their curteſy with this *Caueat*, that they ſhould not pray for his longer life, but contrariwiſe that he might ſoone make an exchange therof for a better, that his paſſage might be ſafe and ſoone. The cauſe of this his deſire

His deſire to leaue the world.

beſire he allcadged to be, for that nowv he had prepared himſelfe, and knew not for the tyme to come what in the reſt of his life, if it were prolonged, might befall him: for, ſayd he, I haue knowne diuers, who if at ſome tyme when they were wel diſpoſed had departed this life, had beene in very happy ſtate, who recouering their health, fell after very far from that feruour, and dyed ſo deſperatly as in humane iudgement they may be rather thought the children of perdition then life: Now therfore (quoth he) ſeeing I am ready, why ſhould I liue longer and expoſe my ſelfe to ſuch an hazard? Now nothing troubles my conſcience, for God (his goodneſſe be ſtill thanked therfore) hath ſo preſerued me hitherto, as that I doe not remember in the whole courſe of my liue euer to haue committed any ſcãdalous action, which perhaps if I ſhould life longer, may befall me, for weakenes of body drawes oftentymes with it weakenes of mind, by which good men haue beene ſeene to haue relented from their former vigour and vertue. This with more to this effect did he ſpeake to expreſſe the cauſe why

he desired the dissolution of his earthly tabernacle, which was no other, but that least through the frailty of body & mind he should hereafter offend God, whome hitherto, *in sanctitate & iustitia coram illo omnibus diebus vitæ suæ*, in holines and vertue all the dayes of his life, he had so carefully, so continually serued, and whome now he had rather dye then displease.

Luc. 1.

His disease is found to be mortall.

This his feruent desire grounded on the foresaid motiue was so imprinted in his hart, and fixed therein so deeply, as euen then when his violent ague bereaued him of his senses he was often heard to say: *Signore, vorrei andare a casa mia: quando sarà quel giorno che io venga al mio Regno &c.* O Lord I would gladly go to my howse; when will that day be when I may come to thy Kingdome? And the eleuenth day after his sicknes he sayd vnto all his Phisitians: When shal I heare from you that happy newes that I must depart to another life? when shall I be deliuered from this body of death? They answered as before, not so long as they could keep him aliue. Well (quoth he) God sees my desire, and how willing I am to come vnto him. And indeed

indeed *non est fraudatus desiderio suo*, God heard his prayer, and that very night he was seene to yex or sob in such manner, as a learned Phisitian watching with him held it for mortall, and forthwith aduertised the *Generall* (for so had the Cardinall before willed them, when they should perceaue him in euident danger) who came early the next morning, and seeing how matters went, thought it best, plainly to acquaint him with the truth, and sayd vnto him: My Lord, I thinke that the end of this sicknes will be the end your life, and by all likelyhoode you cannot escape long, for the Phisitians now giue a very ill censure of your disease, vpon some signes they haue seene, and more and more discerne in you: so as it seemes Almighty God will call you vnto him, and you shall do well to make your selfe ready, and dispose of what you haue, the time is short, and delayes are dangerous.

His great ioy at the newes of his death.

At this vnexpected, but much desired message, the good Cardinall repleniished with inward ioy, presently with cheerfull countenance, and vndaunted courage brake forth into these wordes:

Buona

Buona nuoua, buona nuoua, ô che buona nuoua è questa! that is, good news, good news, o what good newes are these! Lo the security of an innocent mynde, of a sincere seruant, and Apostolicall man, who ioyed in death, wherat others doe tremble; and made that his gaine which worldly mē esteeme their greatest losse: but these graces are not bestowed, but vpon such only as haue wholy bestowed themselues vpon God, for such alone, as S. *Gregory* saith (*contēplatione quadam retributionis interne, etiam priusquā carne expectantur, hilarescunt, & dum vetustatis debitum soluunt, noui iam muneris lætitia perfruuntur*) by the cōtemplation of that which their soule receaues within, doe, before they leaue their bodyes, become cheerfull; & euē then whiles they are yielding to the dissolution of their old nature, doe enioy the comfort of their new reward. So he of the vertuous in generall, which in this worthy man we see so particularly accomplished, who still prayed with the Apostle and sayd, *Cupio dissolui, & esse cum Christo:* I desire to be dissolued, and to be with Christ.

Gregor. 24. in Iob. cap. 7. prope finem.

Philip. 3.

After this ioyfull exclamation, turning

ming his speach vnto F. *Generall*, as answering vnto that which he had suggested, he sayd: For disposing of my thinges I haue nothing left to dispose, & it grieueth me that I haue nothing to bestow vpon the Society, for I feare much that in making you mine heyres, as if I had something to leaue you, I shall but charge you with new debts, which for my sake you will be forced to discharge. The *Generall* replyed, that therein he should not trouble himselfe, he had left the Society so much, and so much honoured it with his name and immortall labours, as it esteemed that treasure more then all the riches of the world. Well the said the Cardinall, I came hither to bestow one whole yeare in preparing my selfe to dye, but if it please not God that I bestow any more time heerin, neyther truly shal it please me, and therfore your message of death is most gratefull &c. After this he caused one to reade vnto him the death of S. *Charles Borromæus*, as desirous in his owne to imitate it, which being ended he desired to receaue the Sacraments of holy Church, & that as soone as might be, least after he should be lesse able

The pouerty of the Cardinall.

S. Charles Borromæus.

able for indiſpoſition both of body and minde to receaue them, and to preuent alſo any ſuddayne accident that might in this weaknes take him away, ere he had armed himſelfe with this ſo neceſſary and ſoueraigne defence.

He receaueth the B. Sacrament with great deuotion.

Forthwith all thinges were made ready for receauing of the B. Sacrament of the Altar for his *Viaticum*, which was miniſtred vnto him by the handes of the *Generall*, and receaued with exceeding deuotion of the Cardinall: for notwithſtanding his extreme weaknes of body, he would needs agayne, as he had done before, riſe out of his bed, and kneele on the ground to receaue it; and ſo earneſt he was to receaue it in this reuerent máner, as it was not poſſible, without his great griefe and diſtaſt, to hinder him. The *Generall* perceauing his will ſo feruently bent on that deuotion, wold not withſtand him therein, leaſt the inward griefe might more afflict his mind then that exteriour action endomage his body: wherfore he receaued it kneeling on the ground, with ſingular humility; & after ſome collection made according to his wõt which endured for ſome while, he

he began to talke with the Generall about his buriall, and the manner of his funeralls, which he did with ſo great peace of minde, & ſo familiarly, as if in his health he had ſpoke of going to dinner, or ſome other light and ordinary matter.

Much he deſired to be buryed like a Religious man; & all his diſcourſe tended thereunto. For firſt he requeſted to be buryed in the common vault vnder the ground (for ſo in *Italy* they vſe to bury) where others of that Order are ordinarily layed; then that his funeralls might be plaine, & in ſuch manner as if he had dyed in the Society; and had neuer been aduanced, being very earneſt that no pompe or ſplendour accuſtomed for other Cardinalls might be made for him; that they would not open and enbalme his body, but bury it entiere as they doe others; and finally that his dead body preſently after his death might be conueied ſecretly to the Fathers Church called the *Caſa profeſſa*, & there be interred, none intermedling with the Exequies but the ſaid Fathers, as they vſe to do for their own in ſuch caſes. The *Generall* not

A true religious Spirit.

to

to trouble him, being in those tearmes, made no semblance of any mislike, howsoeuer he thought it not conuenient that all should passe in that order. Wherefore conferring with the Pope therin some things were reuersed, for his Holines would haue him buryed like a Cardinall, but with meaner pomp; he would haue him embalmed, & would haue the other Cardinalls to be present, sending also his owne *Quiristers* thither; in the rest he condescended to what he had determined, as after shalbe shewed.

He is anneyled.

The same day some six or seauen houres after his receauing, he demaunded the other; and last Sacrament of the sicke, *Extreme Vnction* I meane, which he requested the sooner to receaue, because he would be sure, he sayd, not to be depriued of it, or to take it when he should not know well what he did take; he was now in his perfect senses, and therfore might receaue it with deuotion; as he did, and answered *Amen*, with great compunctiō of hart at ech seueral vnction; and now with greater serenity of mynd then before he expected his last call,

tal, and coming of our Lord to take him out of this vale of misery and bring him where he might see, *Bona Domini in terra viuentium*, the ioy of our Lord in the land of the liuing. *Psal. 27.*

And for that some Sectaries of these dayes had bruted abroad that he had fauoured their cause (of which he was the destruction) or had recalled some of his opinions, he entreated Fa. *Andreas Eudæmon-Ioannes* then present, that he would testify in some writtē record, that whatsoeuer he (to wit the Cardinall) had written or printed concerning matters of Fayth against the Heretikes and Heresyes of these tymes, that now on his deathbed, he did most resolutely auouch againe, ratify, and confirme the same, & caused this his attestation to be written, and subscribed by diuers that were present, as by his two Nephews, certayne Fathers of the Society, & some of his owne seruants; and I doubt not but the sayd Father out of the great loue and dutifull respect which he alwayes bare the Cardinall, will very willingly discharge this debt in some work that he shall shortly set foorth, if his health doe

He maketh a Protestation of his Fayth.

not hinder him, as it hath done many others of his most commendable, & profitable endeauours.

Being thus armed for his last encounter, and in great tranquillity and peace of mynd, he began agayne to cast backe his eyes on his life past to see what therein might trouble his conscience, or breed any feare in him at that straite account before God, which now hourely he did expect to be called vnto: and after all his discussion & search he said vnto Father *Minutoli*, that no one thing so much troubled him of all that he had done in his life past, as that he had left his Church & Archbishopricke of *Capua*, where by his continuall residence he might haue done more good to the honour and glory of God, and good of those soules committed vnto his charge, then in any other place; & that heere in *Rome* it seemed that he had lost his time, and had done nothing of any weight or moment: wheras yet he was well knowne to leese no tyme that he could well spare, & was imployed in all matters of most importance which concerned the whole Church, the proper office

See the tender conscience of this most holy and Innocent Cardinall.

of

of a Cardinall, as the sayd Father told him, which is not so much to attend to a particular member, as to the common profit of the whole body: for as Saint Leo will noteth: *publica præferenda sunt propriis, & ibi intelligenda est ratio utilitatis, vbi vigilat cura communis.* Moreouer, sayd the Father, you can haue no scruple in this matter which you did by commaund of the Pope, whome you were bound by your rule to obey, & consequently your abode not being of your seeking but his enforcing, it cannot be imputed to you as a fault; but contrariwise is commendable, as proceedinge from exact Obedience which you could not refuse. *Leo. epist.*

Indeed, sayd the Cardinall, so the matter passed, and I plainly signifyed vnto *Paul* the fifth, that I could not in conscience, not residing in the place, keep the Archbishopricke in my handes, & therfore desired him in case he would haue me to remaine in *Rome*, that I might altogeather renounce the Archbishopricke, that men might not iustly charge me, and with reason say: He hath forsaken his wife, and yet keepes her dowry: **Bellarmin would not leaue his Church and keep the rents.**

ty: and therfore leauing the one, I renounced the other, and yielded vp all entierly as well charge as profit into the Popes handes, without euer making any mention of allowance for my selfe to be deducted from thence. So he. And yet he might haue substituted a Suffragan, and kept at least two parts of three, had he beene so disposed; but he renounced all freely, and wholy, and after the renuntiation made sute to the Pope to allow him somwhat for his maintenance, hauing now only left him the title of a Bishop without a Church, the dignity of a Cardinall without any liuing, and charge of seruantes without hauing so much rent as to pay his Cooke; the Pope allowed him, as he had in *Capua* allowed himselfe, foure thousad crowns, and for that one part of this summe was leuied by way of pension on the rents of the Church of *Capua*, though it were done much against his will, he neuer ceased til his death, yearly out of his smal allowance to bestow something on the poore Monasteryes of that Citty; so as al this matter passed with singular commendations of heroicall magnanimity

on his behalfe, and in most honorable manner. But for that he had learned of his deare Maister *B. Fa. Ignatius*, not only to seek the glory of God, but *maiorem Dei gloriam*, the greater glory of God in all thinges; & because he thought that he might haue done more good in *Capua* then in *Rome*, therfore did he sorrow, & had this remorse. O noble Bishop, O zealous mynd, O rare example worthy of the name, renowne and eminent vertue of *Bellarmyne*! How holy was his life not stayned with mortall sinne? How secure a conscience, that had at his death no scruple, but for the exchange of one good worke for another, and that imposed vpon him by an ineuitable commaund? What shall I heere say, but that *fecit mirabilia in vita sua*, he hath, euen in this mortall life, done vvonderfull things. *Eccles. 31.*

This scruple being remoued, and his mynd quieted, there remayned one difficulty touching his temporall estate, to wit for repayment of his Cardinalls Ring; for effecting of which he vsed the help of the Cardinall of S. *Susanna* to his Holines, alleadging this reason, that *non* *Scipio Card. Cobellutius.*

erat soluendo, for he had not wherwithall to bury him, much lesse to pay that debt; adding further that the same grace had beene before graunted vnto Cardinall *Baronius*, and another Cardinall. Vnto vvhich request the Pope most willingly yielded; and further at the request of the *Generall*, for the Cardinall sought it not, the Pope also condescended to giue a pension of three hundred crownes betweene his two nephews, & had doubtles graunted more, if more had beene demaunded; but the Cardinall little mynded his nephews or earthly preferments, hauing his thoughts on heauen, which he alvvayes called his Home; there was his reward layed vp: *Et merces eius magna nimis*.

When it vvas knovvne in the Citty that the Pope had beene with the Cardinal, that he had taken his *Viaticum*, that he vvas anneyled, and that there vvas no hope left of longer life, vvonderfull it vvas, not to only heare the honorable reports which all made of him, but to see the meanes and inuentions vsed, & that by men of Quality, to come vnto him. Some sued vnto the Cardinalls

The meanes to see the sicke Cardinall.

and

and great Personages; some intreated the Fathers; some vsed the help of his seruants, and others made other deuises, and this not only to see him, but to kisse his handes, his head, or some other thing about him; & when therin they had satisfied their deuotion, they vvould touch his body with their bookes, their beads, handkerchieffs, Crosses, Medalles and other the like thinges, and that very reuerently on their knees: and in this kynde none were more forward then the Cardinalls themselues; who by reason of their more frequent conuersation did best know him, and some of them mentioned his Canonization: & when once they knew of his sicknes they came very often vnto him, and ten of them somtymes in one day, who all desired his blessing, but he constantly refused to giue it; and one of them taking him by the hand kissed the same, & the touched his eyes and head therwith, at which *Bellarmine* meruayling when the other was gone asked those about him, vvhat kind of curtesy this was, and how long it had beene in vse amongst the Cardinalls?

Another tyme the Cardinalls that came would needs before they departed kisse his hands, at which he was much grieued, and would haue withdrawne them backe, but was not able to resist their importunity, and therefore only sayd, *non sum dignus*, I am not worthy of this honor especially frō you my Lords, & he offered to haue kissed theirs againe one by one, but they would not yield, & he was to weake to force thē; & some Cardinalls agayne togeather with other Prelats would needs haue his benediction, which he vtterly refused to giue; & they continuing to aske it, he craued theirs, so as the contention grew who should blesse ech other; which a Cardinal perceauing decided the matter by taking *Bellarmynes* right hand, and blessing himselfe therewith perforce, at which sight the others not vvilling to vse that violence, desired agayne so earnestly his blessing on their knees, as he to auoyde so importunate molestation giue it, but sayd withall after he had giuen it: what will the blessing of a poore miserable wretch as I am auayle you? why doe you trouble me so much

Great reuerence done him by Cardinalls and Prelates.

for

for it? And so in his death & life the honours which with their sweet stings do deadly wound others, he alwaies turned to his greater humiliation.

Two Cardinalls aboue the rest seemed to be more sollicitous of him, *Aldobrandino* & *Farnesius*; the first was then in *Rome*, the other absent; the first came very oftē to the Nouitiate to enquire how he did, & out of courtesy forbare to visit him as not willing to trouble him with his presence, yet at length he resolued to see him, although his sight cost him teares; when he saw him past all hope of recouery, and measuring *Bellarmyne* by other men, he demaunded of F. *Minutoli*, vvhether the present apprehension of death did not affright him? Nothing lesse, quoth the Father, of which your Honour shall now see the experience, and then asked the sicke Cardinall, whether he would not gladly depart to another life. I would to God said *Bellarmyne* that I might, and that very soone, I wish that I vvere already gone, for vvhat should I stay any longer in this world? with other lik words which shewed not a desire ōly, but a delight also that he had

Cardinall Hippolitus Aldobrādinus.

to thinke on death; in ſo much as vvhen any would comfort him in his ſicknes, they would mention the ſame as a diſcourſe moſt pleaſing vnto him.

Diuers wayes did this forſayd the Cardinall manifeſt his affection vnto *Bellarmyne* which I heere forbeare; and when he vvith others, requeſted that when he came to heauen, he would remember them, and pray for them; although the vertuous Cardinall alwayes ſhewed a great hope and confidence in Gods mercy; yet vvas this conioyned with no leſſe diſtruſt of himſelfe, for he vvold earneſtly craue euery mās prayers, and to this petition of the Cardinalls he anſwered more thē once ſaying: To go to heauen ſo ſoone is a great mater, & to great for me; men vſe not to come thither in ſuch haſt, and for my ſelfe, I ſhall thinke it no ſmall fauour to be ſure of Purgatory, and there to remayne a good while in thoſe flames, that muſt purge and cleanſe the ſpotts of my offences, & ſatisfy the iuſt wrath & iuſtice of almighty God. But when I am come Home, quoth he, I will not faile to pray for you all; and this he promiſed to doe not only

Bellarmine notwithſtanding his ſingular confidēce in God had great diſtruſt of himſelfe.

ly for these Cardinalls, but for all his benefactours & seruants, vnto whom, & to all those in the Nouitiate he gaue (being thereunto much vrged) very often his blessing.

Cardinall *Farnesius* was at this tyme at his house of *Caprarola* thirty miles frō *Rome*, who hearing of the sicknes of *Bellarmine* wrote many letters to Father *Minutoli*, desiring to be informed from time to tyme of the progresse of his sicknes, and, when it should happen, to haue the whole narration of his sicknes and death togeather; moreouer that *Bellarmine* by him might be aduertised of the singular affection which he bare him, or as it pleased him to tearme it, *dutifull respect*: adding withall: *Mà quando piacesse à Dio, di voler questo Signore per al Cielo &c.* but in case it should please God to call this Cardinall to heauen, I desire your Fatherhood to procure me of F. *Generall* some payre of beades of the Cardinalls, or else his Breuiary, and I will make that account of it, as the great opinion I haue of his singular sanctity doth require that I should. The same agayne he solicited in another letter written foure dayes

Cardinall Farnesius his iudgement and esteeme of Bellarmyne.

6. Septēb.

dayes after, at the end of which he added with his owne hand these wordes: *Viuo con pena di questa imminẽte perdita, mà insieme*
10. Sept. *godo dell' opinione che gia si comincia scoprire della santità di questo Signore.* That is, I liue in paine of this losse so neere at hãd, but withal I am glad for the opinion which already begins to manifest it selfe of the Sanctity of this honourable person. And in another which was written af-
29. Sept. ter his death he sayth, that he will put *Bellarmine* before his eyes, *come vn essemplare degnissimo d'imitatione &c.* as an example most worthy of imitation: and I hope (sayth he) not a little to be holpen by the intercession of that holy soule, that I may afar off follow his stepps, who hath so much honoured the whole Church & sacred Colledge of Cardinals, & that no lesse with his vertue then learning. So *Farnesius*, with more to the same effect.

This Cardinall in respect of the great obligation the whole Society hath euer had to that name, which his owne merits haue much more encreased, and for the particular affection he bare vnto *Bellarmine*, was of him also had in speciall

Bellarmin did great-ly esteeme Farnesius.

regard,

regard, & as often as *Farnesius* his letters, ſtill full of loue, were read vnto him, he would in very effectuall wordes make remonſtrance how far he was indeared vnto him, & how little able to diſcharge that duty which he did owe him, of which in his health he was neuer vnmyndfull, and had determined to dedicate a great worke vnto him which he had began vpon S. *Pauls* Epiſtles, conteyning a literall, morall, and dogmaticall explication of all the Apoſtles wordes; a worke worthy of *Bellarmyne*, neceſſary for theſe tymes, much vrged and deſired by many; but hauing finiſhed ſome Chapters of the Epiſtle to the *Romans*, conſidering with himſelfe the length and difficulty of the thing, his ſmall helpes, with other great imployments, his weake body, the ſhort and vncertayne tyme of his life, he left off that enterprize, & wrote his other little bookes, as he inſinuateth in an epiſtle, to the Cardinal himſelf prefixed before his booke of *The eternall felicity of Saints*, *Longitudo Operis* (ſaith he) *& breue ſpatium quod mihi ſupereſt vitæ, & quotidianæ occupationes quæ parum omnino ad ſcribendum mihi otij relinquunt*,

linquunt, effecerunt, vt de Opere illo perficiendo plane desperarem: the length of the worke, the short space that remaynes of my life, and my daily busines which leaues me very little leasure to write, made me despayre of euer finishing that worke. So he: and for that it pleased Cardinall *Bellarmine* to shew such singular gratitude to this his friend on his death-bed; & on the other side, for that *Farnesius* is further resolued to erect some honourable monument of him in the place where he is buried, I could not let him passe vnnamed in this narration.

Bellarmin much honoured & loued of all the cardinals.

And for the other Cardinalls, they did also so tenderly affect him, as few or none of all those which came to visit him, could forbeare weeping: and one of them a very graue man sayd vnto F. *Mimuoli*, that he did greatly glory to haue been made Cardinall by that Pope which had made *Bellarmyne* Cardinall; and that *in toto genere* (I vse his owne wordes) the world hath not had any of so singular learning accompanyed with so great humility and Religious maturity as he, for many ages, & perhaps may expect long ere it haue another. And

he

he did well to ſpecify his humility, for though he were equall to any, yet he ſo ſtil demeaned himſelfe as though he had beene ſeruant to all, and this euen vntill death; for to all that came vnto him in his ſicknes, although he did ſpeake with all reſpect and duty vnto them, yet at their departure he would craue pardon of them, and ſay; My Lords I pray pardon me, if I doe not as I would, or as I am bound, for I am not myne own man, I want ſtrength of body, I can do no more: and indeed he did more then was conuenient for one in his caſe to do, though much leſſe then he deſired to haue done to them, whom ſo hartily he did honour.

In fine, when the danger of his diſeaſe was once diuulged ouer all the Citty, not only Cardinalls, but many Biſhops, Prelates, and other of ſpeciall note repayred vnto him, eſpecially the three laſt dayes before his death, when being ſometymes ſleepy, ſometymes with his eyes cloſed in prayer and meditation, he neyther marked who they were that came, nor heeded much what they did; in which tyme the foreſayd

Note the common opinion that all had of his ſanctity.

Cardinalls, Bishops, Prelates and others sent many little cappes of silke, such as they vse to were vnder their square capps; and others sent vvhite night-caps which they desired might be put on his head as they were, and vvith them they sent also little Crosses of gold and siluer, Reliquiaries, prayer-bookes, and other thinges to touch him, and that in such multitudes, as there vvere more the a hundred and fifty red, vvhite, and other capps put on, and taken from his head during this tyme, and since his death that number hath beene much increased: many thinges vvere taken avvay by such as came to visit him, and those also by great personages; many more vvere begged and sought for from many places, as after in part I shall shew or rather touch only, for the particulars of this alone would much exceed the length of this Relation.

Honourable is vertue, and the root of all true honour, in regard vvherof the auncient Romans built the Temples of *Vertue* and *Honour* togeather, because the one must necessarily depend of the other, as we see to haue hapned in this Cardi-

Cardinall whose vertues were conspicuous in the eyes and iudgement of all, as not only the good did decrely prize them and him for them, but also the bad did reuerence and honour them; in so much as hitherto I haue not heard of one in *Rome* that did not, and doth not honour him; yea the wicked Iewes enemyes of all goodnes haue confessed thē, and (were their wordes of any weight) haue spoken of him in most honourable manner; in so much as a Prelate of great name sayd, that *Bellarmyne* had ouercome all enuy and wonne the harts of all. And for that the *Iewes* since his death haue so much extolled his vertues, I thinke it not amisse to let the Reader vnderstand, what is now very opportunely come to my hands touching this point, out of *Polonia*, in a little booke written by a learned man of the Society of Iesus vnder this title: *Vindicia doctrinæ Societatis Iesu, à calumnijs Patroni Turonensium Anonymi. Auctore Georgio Tiszkiewic*, who relateth a notable accident to this purpose which fell out vpon this occasion.

Euen the Iewes did honour Bellarmines vertues.

There was set forth in print in the yeare 1614. a most infamous Libell, cō-

posed (as is thought) by some Sacramentary Heretike in Dutch of the the death of Cardinall *Bellarmyne*, which related most strange & prodigious thinges of his life & death: for *Africk* is not more full of monsters thē these men are of most mōstrous inuentions; amongst other things it was reported that he dyed in the yeare 1613. when he was then aliue, & wrote after that tyme all his spirituall bookes now in print. Besids this, the whole Libell was so full of villany, as that many more moderate and modest Protestants disclaymed in print from it, and none more vehemently then he who was reported to haue beene the printer, *Lewis Coing* dwelling in *Basil*, a Citty of the *Switzers*, who wrote a sharpe letter against the writer thereof, denying that euer he printed any booke, kept any presse, or had any thing to doe in setting forth of that Pamphlet; neuertheles the *Caluinists* in *Dantz* (a towne in *Germany*) reprinted the same againe, and vrged it, as a great argument for the truth of their Ghospell, seeing that God had punished the chiefe defendour of the Catholike Faith of our Age with such a disastrous

A notable testimony giuen of Bellarmin by a Iew in Polonia.

sastrous and dreadfull death; and had he indeed beene dead, the lye though neuer so lowd had found credit amongst the Brethren; but his life for so many yeares after quailed this fable; though yet some Merchants of more fayth then wit (for besides their iustifying Fayth, they haue also an Historicall) did constantly affirme and belieue it to be true; wherupon that fell out which the Authour aboue named doth report in these wordes.

Oliuæ nonnulli Gedanensium Senatorum inter alia quæ ante annum vnum miscebant cum admodum Reuerendo Patre Philippo Adlero dignissimo Oliuensis Monasterij Ordinis Sancti Bernardi Priore colloquia &c. At *Oliue* amongst other Conferences had between the chiefe Cittizens of *Dantz*, with the Reuerend Fa. *Philip Adler* Prior of the order of S. *Bernard*, they of *Dantz* related in one of them all those thinges which the nameles Authour of the foresayd Libell doth impudently report, or rather with which he doth most falsely calumniate the Cardinall. The Priour denyed all, affirming that they were impossible, & out of the great good will and affection

he beares thereunto, did much commend the Society of Iesus: on the other side they accused all, and aboue all *Bellarmyne*. Whiles they were in this debate, a Iew newly come out of *Italy* arryued thither, of which when the Prior was aduertised, he called for him to come before them, and being come the Prior spake to him in this manner: hast thou any newes from *Rome* to tell vs? what is become of Cardinall *Bellarmyne*? Is he aliue or dead? how, and in what manner doth he liue? Heere our *Dantz* Senatours stand attent, & expect very greedily the answere, which they thought would second their lewd reports; but contrarywise the Iew affirmed that *Bellarmyne* was aliue, that he was in health, that his life for all vertue, grauity, and other deportment was most exemplar; that finally if the Iewes could see al Catholikes, or the greater part, to liue as *Bellarmyne* doth, they would all of them presently become Christians. With this narration and their owne shame, the men of *Dantz* were not a little confounded. And this haue I heard from a most Religious and sincere man, a Prior

also

also of the same Order, called *Andrew Clewsky*, who was both an eare, and eye witnes of this matter. Hitherto that Authour. So as now of *Bellarmines* sanctity *etiam inimici nostri sint Iudices*, the Iewes themselues may be Iudges, who in this shewv themselues to haue much more conscience, then the forenamed Heretikes.

The deuotion of others vnto the Cardinall hath made me make the longer digression from his owne person: but now leauing them a little (to whom eftsoones I shall returne againe) let vs a while contemplate, and cast our eyes backe on the sicke man, who perceauing in himselfe so great decay of strength, and his vitall spirits to be so much exhaust, prayed more instantly to be deliuered from this body of corruption, & sayd: Filthy flesh only fit for wormes to feed on, why doest thou keep me from God? and taking the flesh of one of his armes in his hand, he sayd in Italian: *Carnaccia traditora, perche non si stacchi? sarria pur tempo: che indugi? che stai à fare?* Treacherous base flesh, why doest thou not dissolue and seuer thy selfe from the

His great desire to be with God.

soule? it is high tyme: why doest thou delay? why doest thou not dispatch and make an end? And then turning himselfe vnto God, and wholy relying on his mercifull disposition, he sayd: *non mea voluntas, sed tua, fiat*: not my will but thyne be done. And now drawing on apace to the last period of his life, he found more and more difficulty to take any meat, or keep what he had taken: and he had not only a great repugnance and auersion from eating, but a great loathing and horrour to see any thing brought him. Heere what should his attendants doe? to force him, seemed to violent for one so weake, so meeke, and of that ranke and dignity: to persuade him, was but lost labour, for such difficultyes are hardly ouercome by persuasion: nothing remayned but to vrge him the Phisitians commaund, and that he vvas bound vnder Obedience to eate.

His exact obedience in thinges most repugnant to his nature.

Hereat presently he would rise, take and eate whatsoeuer they brought him, and that very readily though it were neuer so much agaynst his stomacke, & though he did presetly cast it vp againe,

neuer

neuer looking or respecting what was giuen him: and which is more strange, euen when he was besides himselfe in the extremity of his bad fit, the very name of Obedience would haue made him taken whatsoeuer they had brought him: so accustomed and affectioned he was to that Vertue, as nothing seemed hard vnto him, that came vnder that tytle, imitating therein his deere maister our Lord and Sauiour Iesus Christ, who as S. *Bernard* witnesseth: *Ne perderet obedientiam, perdidit vitam*, lost his life that he might not loose his obedience: conforme to that of the Apostle S. *Paul: factus obediens vsque ad mortem*, he was obedient euen vntill death. So Christ, so his disciple, & I doubt not but that those who shall write his life (if more then one vndertake it) will fynd many notable examples of this vertue in the course therof. Philip. 2.

This here I wil auerre vpon certaine knowledge, that after his promotion, he put himselfe vnder the Obedience of the *Generall* of his Order, and bound himselfe to obey him no lesse then before in all thinges of any moment. And

When he was Cardinall he was obedient to the Generall of the Society, yea euen to his owne seruants.

because the Rules of the Society doe byd all in the tyme of their sicknes, not only to obey the phisitians, but al such as haue any care of them; the Cardinall hauing one of his chamber a most diligent and faythfull seruant to attend him in this sicknes, him he also obeyed in whatsoeuer he bid him doe; and he knowing well his Lords pleasure, when any thing was to be done, would not say as other seruants vse to do, If it please your Honour to do this, or take that, and the like, but in resolute tearmes: My Lord, lift vp your selfe, Take this, Doe that &c. and presently without any reply he would doe it, neuer saying more, but, As you will, As it pleaseth you. Neither did this custome begin betweene them on his death-bed, but had still beene in vse and practice before, and that with all humility and alacrity, for he regarded not whome he did obey, but for whose sake he did it, and that made him euen in his seruants person to reuerence our Sauiour. And so much for his Obedience.

The nynteenth day of his sicknes, being the beginning of the new moone, his pulse which hitherto had been strog began

began much to fayle, and many other ill signes appeared which did euidetly prognosticate his departure to be very neere at hand. The Cardinal still cõtinuing as he could in his accustomed deuotions, in making deuout Colloquies, and iaculatory prayers vnto God, when any thing was suggested vnto him fit for that tyme and present occasion, he would thanke the suggèstours, and giue them to knew that he tooke great cõfort therof, which was in manner redoubled when he vnderstood that the Pope had sent him a Plenary Indulgence, for the better gayning of which spiritual grace he sayd his *Confiteor*, with his diuers other prayers: & the last night of his life which was the 23. of his sicknes, the former signes still continuing, and increasing brought him into a certaine dulnes or insensibility, especially some fiue or six houres before his death, which made all who were about him to thinke, that now euery houre might be his last: yet euen in this state he made them all see, that he was present to himselfe, knew his own danger, vnderstood what was sayd vnto him, and answered directly to whatsoeuer

Pope Gregory granted him a pardon.

euer was propoſed: in ſo much as Father *Minuroli* ſpeaking vnto him of the confidence he was now to haue in God, and recourſe vnto his diuine mercy, by imploring his help in this paſſage, for pardon of his ſinns, & defence againſt all aſſaults of the enemy now moſt vigilant; he anſwered very deuoutly & directly vnto him in a low voice, that ſo he did, and that in the beſt manner he could, & to manifeſt the ſame vnto them, to the end they might both ſee, that he vnderſtood their wordes, and his owne caſe, he ſhewed this exteriour act of Chriſtian piety.

His great deuotion to the Croſſe.

Hauing a little Croſſe of ſiluer in his hand, he kiſſed it very often, and bleſſed himſelfe diuers times wherwith, ſaying ſome prayers by himſelfe, ſome togeather with them that were with him, and kneeled at his bed ſide: afterwardes taking into his hand a greater Croſſe that ſtood by which had the picture of our Sauiors body fixed theron, he did oftentimes very deuoutly kiſſe the the ſame; a little after he layed it on his eyes, and taking it from thence he layed it on his left ſhoulder, imbracing it very

hard

hard between both his armes being put a crosse one ouer the other, and so continued a good while, till remouing it a little towards his brest he lifted his hand vp to his head to take off his night-cap, but could not doe it, and such as kneeled by him knew not what he meant, til at last by coniecture Father *Minutoli* gathered that he meant to doe some act of deuotion, and therfore tooke off his cap for him: then the Cardinall tooke the Crosse, with both his hands, & so much forced himselfe, as he placed it on his bare head, and all this he did for the loue he bare to the death and passion of our Sauiour, whereof this Crosse is a liuely representation. Moreouer to shew the reuerence he bare vnto holy Images, for which point of Christian beliefe more martirs haue lost their liues by the hands of the bloudy & barbarous Iconoclasts, then perhaps they haue done for any other article whatsoeuer. Holy Images.

Lastly, I doubt not but that he shewed this zeale to the holy Crucifix, to shew his zeale against the Heretikes of these tymes, the true children of these parents and liuely brood of these Progenitours; that

that the world might see how exact he was in adhering vnto that Faith in all and euery branch and member which in his workes he had so learnedly defended, and procured in this his last sicknes as before I said, to haue left registred in print after his departure: These reasons I say, made him so often & so earnestly to exercise these acts of Veneratiō to the holy Crosse, which finally he layed on his brest vnder the couerlet where it remayned till he was dead: so as he seemed vnwilling to see, thinke or desire any thing but Christ, and him crucifyed, and to testify to the world the interiour loue he bare in his hart to Christ, by the exteriour reuerence which he did shew to his picture, the true character of a Catholike Christian man.

The manner of his death.

Now was he come to the last houre of his life, and though his paines were greater, yet his courage, his patience, his quiet & peaceable repose the same. The holy man began his prayers, sayd the *Pater noster*, and *Aue Maria*, & began againe the *Pater noster*, which being ended he sayd distinctly the Psalme *Miserere*, to the end: and being vvarned to say also

ſo the Creed, in proteſtation of his beliefe, and that he dyed a member of the Catholik, Apoſtolike & Romã Church, preſently he began the ſame, and ſayd it all through, and (which was much noted) with the end of the Creed he ended his ſpeach, theſe being the laſt wordes that euer he ſpake cleerly and diſtinctly in this life: *Et vitam æternam, Amen*: & life life euerlaſting, *Amen*. After which his voice ſo fayled, that they could ſcant with all diligence vſed, heare him, yet he ſayd very ſoftly to himſelfe in ſuch manner as he was able Ieſus, Ieſus, Ieſus, and continued ſtill in the ſame till the laſt gaſpe, which of ſuch as beheld him was in a manner inſenſible, without any violent motion of his body or contracting of his countenance, any writhling of his mouth, any panges or gaſps, in ſo ſtill, quiet, and peaceable faſhion as it ſeemed a ſleep rather then death, rather a mylde and voluntary paſſage, the a matter of horrour or dread, rather a Saint-like repoſe then a finall departure out of this life. He left this world the ſeauenteeth day of September, betweene ſix and ſeauen of the clocke in the morning,

Vitam æternam, Amen.

ning, wanting not three weeks of three-score and nynteene yeares, for he was borne on the fourth of October being *S. Francis* day, and dyed on the feast of the same Saint, dedicated to his sacred woundes, which miraculously he had receaued; the solemnity of which feast the Cardinall much laboured with *Paul* the fifth, to haue graũted to the Religious of that Order, with a speciall Office for that day.

His body soone after his departure by a secret way, for auoyding the resort of people, was conueyed in coach to the Church of the Fathers, where he was to be buried: & becausе as yet nothing was prepared for his exposing, it was carryed into a priuate chamber of the house with expresse order of debarring as yet all accesse vnto it: but there came so many to see and kisse the same, and so great personages, as the prohibition was soone recalled, and leaue graunted vnto most to come. All kneeled thereat as to the body of a Saint, and with great deuotion kissed the same: some commended his learning, some his vertue, all his mylde, louing, and most affable behauiour:

The deuotion & reuerence shewed to his body.

uiour: amongst the rest a great Prelate on his knees kissed the thumbe and two forefingers of his right hand, which had written so much to the glory of God, good of his Church, and comfort of many, no lesse then fifty tymes: and another not inferiour to the former, did the same after him; which deuotion of people and Prelates continued vntill it was an houre within night, and had done much longer, but that the Popes Phisitian, togeather with his brother a Surgeon, came to open and enbalme the body, who earnestly requested this office as a fauour at the Fathers hands, saying that they should both of them grieue much in case any other should do it.

He is embalmed & his bloud saued & kept for reliques.

As soone as they began the same, many were present with towells, handkerchiffs, sponges, and other linnen to saue the blod & preserue it for Reliques, and so Religiously industrious and diligent they were, as nothing thereof was lost: the Phisitian himselfe in lieu of reward, cut away a little piece of the hinder part of his scull, which he esteemeth as a peerles Iewell and inestimable treasure: the other three Phisitians were already

ready prouided: for wheras in the beginning of his ſicknes they preſcribed that he ſhould be let bloud, & another time to haue horſeleeches applyed to draw more; at both of theſe tymes they came with cleane handkerchiffs, and dipped, or rather dyed them in the bloud, which by them and others was ſo greedily taken, as that no drop remayned; & the Phiſitians were heerunto the more moued, for that beſides the common report and opinion of his vertue, they ſaw in this ſicknes ſuch liuely proofe therof, as none of them had euer ſeene the like in any before, which they neuer ceaſe to admire and commend whenſoeuer any mention is made, or occaſion giuen the to ſpeake of his ſicknes.

The next morning the Nobility & Gentry of the Congregation of our B. Lady got his body into their Oratory, or Chappell, where being all aſſembled they ſayd the Office of the dead for him, two Gentlemen alwayes ſtanding at his head to keep the multitude from kiſſing his beare face, permitting them only his handes and feet. He lay on a fayre hearſe, veſted like an Archbiſhop, with his

his myter and pall, in ſo gratious manner as I neuer ſaw a fayrer corſe, and the ſame was ſayd by very many that ſaw him. The Office being ended, the narrownes of this place was not capable of ſo great concourſe, & to auoid the incõuenience of ſuch preſſe of people, the more haſt was made to carry him into the Church, where being layd on a bed prepared for the ſame, there came to behold it, or rather to reuerence and worſhip it, as though, not the dead body of Cardinall *Bellarmyne* newly departed, but eyther the body of S. *Auguſtine*, or S. *Ambroſe*, or S. *Athanaſius*, or ſome auncient Doctour, Biſhop, or Patriarke had beene expoſed and layed open to be honoured: and I know not what more deuotion the people could haue vſed vnto their ſacred reliques, then now they did vnto the body of this Cardinall.

The wonderful deuotion of the people to his body, when it was expoſed in the Church.

For they came not as ordinarily on ſuch occaſions they vſe to doe, to gaze, & ſee the pompe of the funeralls (which heere was very litle) not to pray for the party deceaſed, not to enquire of his heires, his teſtament, his wealth, his buriall, or the like more curious then ne-

cessary matters; but to see as they called him, the Saint, to pray vnto him, to reuerence his body, and that in such sort, as if already he had beene canonized: & for that it was now placed higher then they were able to reach, and compassed by some of the Popes Guard, and Mace-bearers of the Cardinals that came to be present at the *Dirige*, they wearyed them all with giuing their beades vnto them, which the one on the top of their truncheons, the other of their Masses, lifted vp to touch his bare face; and so many beades being giuen to touch, and that so continually without any intermission, all looked or rather feared that his face would haue been disfigured therewith, for it was touched, as most coniecture by more then twenty thousand payre of beades; and there had beene no end of touching it, had not the Fathers with help of the Popes Guarde after more the three houres within night caryed it away perforce, as presently shall be said: and notwithstanding that the body lay aloft, was well guarded with truncheons and halbardes, yet were there of these pious theeues so cunning, as that some

some of them cut away pieces of his myter that he wore, others the tassells and knots of his Cardinalls hat, others the skirts of his vestements, others other things: & what ech could get with great deuotion he kissed the same, lapping it vp in cleane linnen, silke &c. and two Prelates brought ech a short staff vnder his garment, and when they came ouer against one the other at the lower end of the hearse, where the hat lay at the Cardinalls feet, they cast it off from thece very dexterously with their staues into the bosome of one of their seruaunts ready at hand to receaue it, who had conueyed it cleane away, had not one of the Fathers by chance espyed him, who by help of the Pops Guard recouered it out of his hands, and carryed it into the Vestry. In fine had not his body beene well guarded, I thinke that neyther hat, or myter, or vestement, or any thing else had beene left, and perhaps the very body it selfe had been taken away & deuuided for prious spoile.

Great industry vsed to get reliques of the Cardinall.

And although his body were thus exposed in more plaine and positiue manner, with lesse splendour and ma-

Great cõcourse of Cardinals to his buriall.

iesty then is accustomed for Cardinalls: yet were his Exequies in other respectes very honourable. For contrary to that which both in his wil he had designed, & desired of the Generall on his death-bed to haue no Cardinals present therat, there came so many as more haue not beene seene at any buriall: for excepting two or three for exceeding great age, sicknes, or some other busines absent, all the rest were there, and stayed vntill the very end of the office, which was performed by the General in his Cope, and the Fathers of the Society: and further there was such resort as none liuing euer saw more, or perhaps so many at once in that Church. When the Office was done, to satisfy the importunate requeſt of so many as desired it, the body was taken downe, layed on a Beare couered with blacke velluet, and caryed to the Chappell of our Blessed Lady in the same Church, not without a strong Guard, where such as entred at one dore passing out at an other gaue way for more to satisfy their desires; but it was not possible to satisfy all; for though it remayned there vntill after three houres in the

nigh

night (as I sayd) yet were the Fathers forced to send away many that were still flocking thither much agaynst their wil, and not without mayne force of the Guard and others, that commaunded & compelled them out of the Church, and shut the doores, to their no small regreet.

The multitude being excluded, the body was put into a plaine coffin of wood, and layed in the ordinary vault where others of the Society are wont to be buryed: therein condescending to the Cardinalls desire, who would needes lye with them in graue, with whome he had liued, whome he had loued, and to whome for many years before his death he would haue returned, and ledd agayne a Religious life, vnder the common Rule, with the resignation of his Cardinalls Hat and dignity, if it might haue been permitted him, as I haue been informed by one to whome he imparted his mynd, and would haue vsed in the same, and my selfe haue heard him very hartily to wish it. But howsoeuer for some small tyme (for long as I heare it shall not remayne in that place) his body rest in a poore vault, yet his soule

He is buryed in a common vault.

as we hope is in glory, and the glory of his Name in the monuments he hath left is eternall: *Et laus eius in Ecclesia Sanctorum*, which of all other prayse is the greatest, and is truly his.

The Generalls testimony of his purity of life.

In the Society all are bound to say two Masses for the soule of euery one of that Order who dyes in the Prouince in which he resides, & this did the good Cardinall euen vntill death obserue, as we see in his Will and Testament, in praying for all such as dyed in the Prouince of Rome, for which cause and the singular meritts of the man, the Generall presently wrote a common letter to all the Colledges to doe the like for the Cardinall, adding withall one to the number: whose wordes, being so rare a man and knowne also to be sparing in his praising of any, vnles the desertes of the person praysed be singular, I will here set downe, especially the end of his letter, in which thus he writeth: *in ricognoscimento di questo, e d'altri grandissimi obligbi, et in corrispondenza dell'amore tenerissimo che egli porto alla Compagnia, e mantenne sempre vivo, come a sua diletta Madre, se bene speriamo, che quella anima purissima non habbia*

habbia molto bisogno di soffragi, ogni Padre le dira tre Messe & ogni fratello tre corone, tanto maggiormente anco douuteli, quanto che egli mentre e stato Cardinale, non ha prestito mai di fare a Padri & fratelli i soffragi consueti. which in English is. In acknowledgement thereof, and of other great bandes of duty & correspondence of that most tender loue which he bare vnto the Society, as his deere Mother, which he still continued during life, although we hope *that most pure soule* not much to need our prayers, euery Priest shall say three Masses, and euery brother three prayre of Beades, by so much the more due vnto him, because whiles he was Cardinall he neuer omitted to make the ordinary suffrages for the Fathers and brothers that departed this life. So he of the purity of *Bellarmyne*, whome he had known and conuersed withall very many yeares: and this his opinion is the common opinion of all Religious and Secular Prelates and Priests who with vniforme consent doe affirme and confesse the same.

Bellarmins vertues more blazed abroad after his death, the whiles he liued.

Whiles this learned man liued, though his works did speake his worth,

yet vvere his other noble vertues so
mrowded vnder the mantle of Humi-
lity; as they could not be seene in their
perfect nature; and such as best knevv
them, had least list to speake them, lest
their vvordes might disclose vvhat the
Cardinall vvould haue to be secret: but
novv hath that Glory ouertaken him
vvhich he did still eschew, & bear backe
vvith contempt of himselfe; novv he
vvhin seemed amongst the Cardinalls to
be inferiour to all, is more honoured
then any: novv that the earthen pot of
his mortall body is broken, the shyning
lamp of his vertues accompanyed vvith
the trump and triumph of fame, yield
their right to the vvorld, & confound
all malitious intentions of the *Madia-*
nites. Novv is the candle no more layed
Iud. 7. vnder a bushell, but set on a Candle-
sticke for all to behold: novv is the
mouth of detractors stopped that would
vvith their lyes haue blemished his life,
and disgraced his death many yeares ere
it hapned: novv (vvill they, nill they)
truth shall trample falshood vnder foot,
and the cleere beames of *Bellarmynes* ver-
tue ouerbeare all slaunderous reports of
malig-

malignant Sacramentaryes. Let them forge infamous fictions, let them print as they haue done most exorbitant lyes, let malice matcht with learning, arme their pennes to write reproach, yet shall all their force and fury fal to the ground, & his name be renowned for euer. The warrãt is sure that is signed with his promise, who sayd by the Psalmist: *In memoria æterna erit iustus, ab auditione malorum non timebit*: the memory of the iust shall remayne for euer, he shall not feare any ill repore: and not only his life and death, but as the Prophet foretold of Christ, *Erit sepulchrum eius gloriosum*, euen his sepulcher shall be glorious; for thither now come many to pray, thereon dayly they cast fresh flowers, thereof they speake, that specially they respect: it was common before to many, but is now made famous by him alone. *Psal.* 111. *Isa.* 11.

The Habit, as the Philosopher sayth, is best knowne by his Priuation; the darke night makes vs more to esteem and vnkew the cleere day, and liberty is alwayes most gratefull after a long restraint: so *Bellus minus* absence hath made his vertues more prized, and the sense & feeling

feeling which now all find in his want, makes them with griefe to recall to mynde, what a treasure they had whiles they did enioy him aliue. The Cardinals hatie lost the prime flower & brightest starre of their Colledge, the Bithops a liuely patterne of a true Pastour; the Religious a perfect example of imitation; the learned a renowned Doctour; the poore a Father; the afflicted a comforter; the whole Church an ornament; and to renew still his happy memory in their neuer dying affection, many Cardinalls, Prelates and others of great Nobility haue carefully sought, and alwaies do seeke for something of his; and so much is already gotten, as besides his body little or nothing else is left. One Cardinall got his bed, another his Missall, another his Diurnall, *Farnesius* his Breuiary. What others got eyther during his sickues or since his death were to long to write; they got his dublet, hose, stockings, caps, linnen, wollen, writings, pictures, shirts, handkerchiffs; and what else they could procure, leauing him so destitute of all thinges, as that the Fathers of the Society were forced

after

after his death to cloath him of their owne, and to borrow a square cap of an other Cardinall to put on his head (whiles his body for a day and night lay in a lower chamber at the *Casa Professa*) his clothes and caps being eyther all taken or giuen away before.

His Reliques much desired by many.

And not in Rome only, but from other places abroad many letters haue beene sent, and meanes vsed to get some thing that had beene his, which I let passe, setting downe only the clause of one letter written by a very worthipfull Gentleman of our owne Nation, residing in *Naples*, which came to my hands as I was writing this Relation. The party wrote it in Italian, that the Generall (to whome he is well knowne) might see it, & in this manner. *Son stato aggrauato & questo con grandissima instanza della Sig^a. Duchessa di Santo Elia mio Signora, & Patrona, di farli hauere qualche cosa che fosse della felice memoria dell' Illustrissimo Sig^r. Cardinale Bellarmino; come a dire, qualche beretino di tela che il detto hauesse portato, o qualche parte di una sua camisia, e questo per la gran diuotione, che la detta Signora porta al morto: & essendo bisogno, pregarà N. N. in nome mio*

di

di cooperare quanto sia possibile, di trouar qualche cosa per consolare la diuotione di questa Signora. That is: I haue beene vrged, & that with exceeding importunity by the Dutches of S. *Elias*, my very good Lady and Patroneſſe, to procure her ſomwhat of Cardinall *Bellarmyne* of happy memory: that is to ſay, ſome linnen night-cap which he hath worne, or ſome piece of his ſhirt, and this for the great deuotion the ſayd Lady beares towardes the dead Cardinall. And if need be, you may intreate N. N. in my name to help as much as is poſſible to find out ſomething to comfort the deuotion of this Lady. So he. And although that this letter came ſoone after his death, yet were all theſe things eyther giuen, or taken, or ſtolne away ere it came, & her requeſt ſatisfyed another way.

Bellarmines behauiour and carriage.

In fine, no man in Rome of his ranke in the memory of any man liuing hath dyed with ſo generall good opinion of all; no funeralls haue beene celebrated with ſo great concourſe and honour; no ſepulcher ſo much frequented. Two and twenty yeares he lined Cardinall; fourty a Religious man; he began

gan betyme to beare the yoke of Christ; was neuer wearyed; neuer fainted till the end. A man of such lenity and meeknes, as he would offend none; of such candour and sincerity, as he could not dissemble with any; of such kindnes & courtesy, as he was beneuolous vnto all. Of temporall emoluments he was neuer moued with losse, or delighted with increase; his wealth was the poore mans gaine, not his owne profit; his losse their hinderance, not his hurt; to men of our Iland as well English and Scottish he alwaies shewed himselfe a worthy friend and speciall benefactour; neuer denying them any thing that conueniently he could graunt; neuer sparing his labour, his pen, or purse to pleasure them as far foorth as he was able; of which I could alleadge very many examples, were not that field to large, and this no place to recount them. Of all which, and whatsoeuer else he did, we may now say, *Laudant eum in portis opera eius*, his workes praise him in the gates; that is, at the tribunall and Iudgement seat of God, where their worth is valued, and their valour rewarded; and he in his euerla-

Prou. 31.

sting

sting revvardes glorious for all eternity.

Heere if any out of a curious mynd, should expect to heare somwhat spoken of some miraculous euent which hath hapned in, or since his death, for further confirmation of his sincerity: I answere hereunto, that as the sanctity of S. *Iohn Baptist* did sufficiently warrant it selfe without any miracle at all, besides his miraculous vertues: so the happy life and death of this Cardinal being such as they were, need no other miracles then theselues for their proofe. And to speake ōly of his death, what was his inuincible patience without the least signe of sorrow, or fillable of complaint? what his security of mynd ouerbearing all tentations? what his purity of conscience vvithout all mortall remorse? vvhat his exact Obedience without reply? vvhat his reuerent receauing of the Blessed Sacrament, his constancy in faith, his deuout death, but a miracle, or rather many miracles in one? Who can esteeme othervvise of his courage agaynst death novv looking him in the face, when he desired it to draw

Whē the sanctity is singular there needeth no miracles to cōfirme it.

draw neerer, to take him away, then that it was miraculous? Vnles he will contradict the iudgement of S. *Bernard*, who writing of his brother *Gerards* death, hath these wordes: *Accitus fui ad id miraculi, videre exultantem in morte hominem, insultantem morti.* I was called to that miracle, to see a man reioying in death triumphing ouer death. Truly this holy Cardinall, as you haue heard, so much reioyced in death, as he had no other sorrow in his sicknes, then to thinke that it was further from him, then indeed it was, or greater ioy, then when he was to shake handes with it; the true effect of a well prepared mynd, for as *Seneca* say th: *mortem venientem vix modo hilarius excipit nisi qui se ad illam diu composuerat*: no man cheerfully imbraceth death, but he that hath long before prepared himselfe for it.

Bernard. serm. 26. in Cant.

Epist. 30.

These things, I say, need no other miracle then themselues to confirme them. For at *S. Aug.* saith of such a one as wold foure hundred years after Christ see some miracle that he might beleeue: *Magnum ipse prodigium est, qui mundo credente prodigia adhuc inquirit vt credat*: he is himselfe prodigious

Aug. l. 22. de Ciuit. Dei cap. 8. initio.

digious, who seeing the world to be-
lieue in Christ, doth yet seeke for some
miraculous wonder to believe: So in
this case, seeing the former miracles, see-
ing the common opinion that all haue
of his Holines, seing all that euer knew
him, to haue canonized him with deuo-
tion to his body, or constant report of
his integrity; seeing all his writinges to
haue beene to confound heresy, to erect
the banner of truth, to comfort the faith-
full, to teach the ignorant, to aduance
vertue; seeing all his actions to haue
beene signed with innocency, to haue
proceeded from charity, and by pure in-
tention to haue beene directed to Gods
glory or good of his neighbour, with-
out touch, spot, or reprehension in the
vvhole course of his life; he may indeed
be thought prodigious that would fur-
ther seeke any other confirmation, any
other miracle, or miraculous proofe;
which I doe not say to condemne or a-
ny way extenuate the force of other mi-
racles, God forbid, for somtymes they
are necessary, & heere they are not wan-
ting: but only to shew that eminent
sanctity may proue it selfe by the cleere
beames

The sanctity of Bellarmin very eminent and acknowledged by all that knewe him,

beames of her owne beauty, without any any borrowed light deriued from supernaturall power, as it did in S. *Iohn Baptist* aboue mentioned, and many other Saints.

YET for further confirmation of this particular, ther are somethings reported, & not reported only, but manifestly proued to be miraculous. Of which that first occurreth to be remembred, that the Generall, after the death and funeralls of the Cardinall repayring for audience to this present Pope, Gregory the fifteenth, was willed by the sayd Pope to read a letter which he tooke from of a little table and gaue him, in reading wherof, he found these wordes: *Betweene the sixteenth and seuententh of September, Cardinall Bellarmyne shall go to heauen*, and as his Holines testified the writer of that letter, could not then when he wrote it, so much as haue heard of the Cardinalls sicknes: and indeed about midnight of the sixteenth day he fell into his agony, and dyed the next morning. Although out of humility the Writer desired to haue his name concealed; yet doth the thing it selfe speake

The time of Bellarmines death reuealed & foretold to Pope Gregory the xv.

both *Bellarmines* ſanctity, and thrice happy end, and the ſingular vertue of the ſaid party, and great vnion with God: for he could not haue knowne this but by reuelation, no naturall cauſes to one ſo far abſent, being able to yield ſo exact & punctuall aſſurance in ſo vncertayne a caſuality as is the life of man, which dependeth on ſo many, and thoſe ſo indeterminate circumſtances, as are the meanes by which it may be eyther contracted and cut off, or elſe drawne on to a greater length. This knowledge alone appertayneth vnto him, from whō nothing can lye hid, & in whoſe hands alone are all our liues, all momentes, all tymes, which by vs can be no more or leſſe knowne, then it ſhall pleaſe his mercifull Goodnes to open and diſcloſe vnto vs.

He reueleth his owne happines.

The ſame morning that the Cardinall departed this life, his voyce was heard to ſpeake vnto ſome in the Citty (of the number I am vncertayne) and to ſay vnto them, *Adio, adeſſo me ne vado in Paradiſo*: farewell, for euen now I go to heauen: which voyce amongſt others was heard of the Dutches of *Sforza*, a very

ry vertuous Lady now liuing in Rome: and one of the other who heard the like voice did not at that time know that the Cardinall was in any danger of death at all. The Vertue, Nobility, multitude of these personages, togeather with the vniforme report, is a sufficient warrant of their words. And euen now (though somwhat late) is come to my handes a briefe Relatiō of a miraculous cure done by a Relique of his, vpon a Religious woman of the order of S. *Bennet*, called *Paula Landi*, in the Monastery of our B. Ladyes in *Campo Martio* of Rome. Thus the thing fell out.

A strange and miraculous cure done by a Relique of the Cardinall.

The said *Paula* the sixth day of October by a fall brake one of her rib-bones in such sort, as that one part thereof did stand out, and the other was turned inward towards her breast: the paine she felt was excessiue, and withall her weaknes was such, as she could not vest herselfe, eate, or vse her arme. The Surgeon in setting the bone right, increased her paine; and besides the extremity of her bodily griefe, she was inwardly also very much afflicted in mynde with the feare eyther of a continuall lamenes if

she did recouer, or with the long endurance of that insupportable torment which would haue no other end, then the end of her life. Whiles she remayned in the perplexity of these afflicting thoughts, there was brought to the Monastery a piece of linnen, that had touched the Cardinalls body, which she desired to haue, & when she had it, did apply the same to the woūd much swolne with the concourse of humors: then betaking herselfe to prayer, hartily craued the intercession of the holy Cardinall; & loe in the space of one houre she was delinered frō all paine, could vest herselfe, walke, and doe any thing as before, in so much as on the Sonday following (for this hapned on fryday) she serued the rest at table, and at this present is as well able to doe any thing as euer she was before. And this the party hath testifyed to my selfe, who purposely got leaue to speake with her about this matter; and not only the sayd *Paula*, but others of her Order, who were present when I speake vnto her, did testify the same, adding further that all of the sayd Monastery would doe the like; & *Paula* her

herselfe wrote as much as here I report, subscribed the same with her own hand, and sent it to the Fathers of the Society of the *Casa Professa*, where the Cardirall is buryed.

Since the former cure there hath hapned another, & that vpon an Honorable personage, to wit, the Lord *Riuiello* Bishop of *Bel-Castro*. This man being much afflicted with a payne in his sides, that wonderfully molested him, before he vvould apply any medicine thereunto, called for a little red cap of silke, which *Bellarmyne* did vveare vnder his square cap, and confiding much in his merits and intercession, touched those partes that grieued him therewith, and incontinently he was cured, and fully deliuered from all payne, as the said Honourable Personage hath testifyed and confirmed by his Oath, Hand, and Seale. More in this kind I might write; but for that I haue not such meanes to search out their truth, as I thinke is requisite, ere they be thus diuulged, I leaue them to others to relate, who doe better know them: and in the history of his life which already is thought vpon

they will I doubt not be most faithfully recorded, to the Glory of God, Honour of his Seruant, and Comfort of others. These thinges thus testifyed, I thought good to set downe, which haue so soone hapned after his death, because in part they confirme what before I wrote of his holy life and saint-like departure. God graunt vs his Grace so to imitate his Vertues, as we may shut vp this our mortall and fraile life, with so happy an end. Amen.

Cardinall *Bellarmyne* was borne in the yeare 1542. the fourth day of October being the feast of S. *Francis*. He entred into the Society of Iesus at Rome the 20. day of September 1560. He vvas made Cardinall the third day of March 1599. he dyed in the Noui-

Nouitiate of Rome the 17. of September 1621. being fryday, and the festiuall day of the holy vvoundes miraculously imprinted in the hãds, feet, and side of Saint *Francis*, 24. dayes after he had left the Court, vvanting but sixteene dayes of threescore and nynteene yeares of age. He liued in the Society before his promotion 38. yeares, fiue moneths, and thirteene dayes; in his Cardinalate two and twenty yeares, six moneths, and fourteene dayes: *Cuius memoria in benedictionibus dulcedinis.*

Exemplar Testamenti Illustrissimi Cardinalis Bellarmini.

IN nomine Domini Iesu Christi. Ego Robertus Bellarmenus Titulo Sanctæ Mariæ in Via Presbyter Cardinalis ex Societate Iesu assumptus, petij à Sanctæ memoriæ Clemente VIII. facultatem condendi Testamentum ad pias causas tantùm, vt certus essem ea quæ mihi decedenti bona temporalia superessent, quæque dum viuerem dispensari Pauperibus, vel Ecclesijs non potuerant, vtpote meæ sustentationi necessaria, ad Pauperes, & Ecclesias redirent; concessit Pontifex indultum Testandi generalius quàm voluissem, sed non acceptaui, nisi ad pias causas, vt petieram. Habetur hoc indultum inter alias Bullas mihi concessas, in magno folio pergameno cum plumbo, datum anno Domini 1603. sexto

Idus

Idus Aprilis, Pontificatus Sanctissimi Papæ Clementis VIII. anno 13. Ergo hoc indulto præluppositio Testamentum condidi Capuæ cùm essẽ Archiepiscopus eius Ciuitatis deinde eo abrogato aliud condidi Romæ, sed propter circumstantias mutatas, hoc secundo etiam abrogato, nunc iterum Testamentum condere statui, cũ sim annorum sexaginta nouem, & proximus vltimæ diei, vt opinor, sed mente, & corpore per Dei gratiam bene valens. Primùm igitur spiritum meum in manus Dei commendatum toto corde exopto, cui ab Adolescentia seruire desideraui, & precor, vt me inter Sanctos & Electos suos non æstimator meriti, sed veniæ largitor admittat. Corpus meum, non apertum, nocturno tempore sine vlla pompa ad Ecclesiam Societatis Iesu, vel Collegij Romani, vel Domus Professæ deferri volo. Et exequiæ fiant per solos Patres & Fratres

Societatis, sine interuentu sacri Collegij, sine lecto sublimi, sine insignijs, vel flabellis, eademque simplicitate, quæ ceteris de Societate fieri solent. Et hac de re, quàm maximè possum sanctissimum Dominum nostrum humiliter rogo, vt desiderio meo satisfaciat. Quod attinet ad locum sepulturæ, libenter iacere corpus meum voluissem ad pedes B. Aloysij Gonzagæ, mei quondam spiritualis filij, sed tamen Superiores Societatis vbi voluerint, corpus meum ponant. De rebus temporalibus mihi à Sede Apostolica cõcessis, vel vndecumq; acquisitis ita disponо. Hæredem vniuersalem nomino, & instituo Domum professam Romanam Societatis Iesu, in qua religione nomen dedi. Volo autẽ vt primò soluantur debita si quæ fuerint, & iura ijs quibus debentur. Deinde dentur familiæ ad quadraginta dies more solito, quæ ad victum pertinent, id est quod illis

taxa-

taxatum est in pecunia pro pane, vino, & companatico. Neque aliud eis relinquere possum, cùm ad solas pias causas Testamentū faciendi facultatem petierim: & eadem causa singulis stipendium sine promissionem aliquam dederim, præter victum. Fratri meo secundum carnem, vel eius Hæredibus, restituatur Imago, seu quadrum Clementis viij. Pontificis maximi. Nepoti meo Angelo, detur Imago, seu quadrum Roberti Card. de Nobilibus, & vnum ex duobus quadris S. Caroli Borromæi, & vna ex paruis Crucibus quas ad pectus gero cum reliquijs inclusis. Collegio Romano restituātur Annalium Card. Baronij tomi sex, quos mihi accōmodauit, vt eidē denter alij sex mei, nam cùm hac cōditionnaccepi à Coll. sex primos tomos qui meo nomine dati fuerunt Collegio eidem ab eodem Auctore, vt post obitum relinquerem integrū opus.

Eidem

Eidem Coll. relinquo vnâ ex tribus Planetis pretiosis cum stola & manipulo, quam voluerit, & omnia scripta mea, & totum Bibliothecam, nisi Reuerendissimo Patri Generali videatur Bibliothecâ alicui alteri loco Societatis magis egenti applicare. Sanctæ Mariæ in Via, qui titulus meus est, relinquo vnam ex tribus Planetis pretiosis, quam hæres meus dare voluerit. Aliud titulo meo non relinquo, quoniam satis multùm expendi in fabrica Ecclesiæ, vt Fratres sciunt, qui hoc ipsum petierunt loco paramentorum, quæ illis emere constitueram. Reliqua omnia bona quæ quocumque modo ad me pertinent, seu pertinebunt, siue immobilia, siue mobilia, siue se mouentia, siue iura, siue credita, siue sacra ad Cappellam siue profana ad vestiarium, vel cellas varias pertinentia, siue pecunias numeratas, siue quæcumque alia, integra ad hæredem, id est ad Domum pro-

Professam Romanam Societatis Iesu vt dictum est pertineant, volo; & in illis omnibus, & singulis ipsam hæredem instituo, & nomino. Pro auxilio Animæ meæ nihil relinquo, vel prescribo, quia parùm admodum erit, quod ad Hæredem meum perueniet vt existimo, cùm ego cumulandis pecunijs, vel rebus pretiosis acquirēdis numquam operam dederim; tum quia confido, imo certò scio nō defuturam huic officio piam charitatem Matris meæ, Religionis videlicet Societatis Iesu, vt pro alijs filijs suis numquā deest, & quemadmodum ego non defui totovitæ meæ tempore pro defunctis Societatis sacrificia, & orationes Deo offerre. Executorem huius meæ voluntatis nomino honoris causa Illustrissimū & Reuerendissimum Dominum meum Cardinalem Aldobrandinum: labor enim, vt existimo, nullus erit in executione Testaméti huius. Relinquo

quo autè eidem Illustrissimo Domino meo id quod pretiosius nihil habeo, videlicet Crucem ligneam reliquijs pretiosissimis refertam, quarum catalogus in scriniolo cooperto holoserico rubro inuenietur.

Hoc Testamentum valere volo prioribus abrogatis, quæ in omnibus & per omnia reuoco, cassio, & annullo, etiamsi hoc forte non fuerit cum debi tis solemnitatibus factũ. id enim aperte concedit Bulla Sommi Pontificis Clementis viij. in qua mihi data est facultas testandi, etiam per simplicem epistolam, vel scedulam manu mea subscriptam.

Ego Robertus Cardinalis Bellarminus vt supra dispono, instituo, lego, & testor, non solùm præfato, sed omni meliori modo. Die 23. Ianuarij 1611.

A

A Copy of the last Wil and Testament of Cardinall Bellarmyne, made in the yeare 1611.

IN the name of our Lord Iesus Christ. I Robert Bellarmyne Cardinall of the tytle of our Blessed Ladyes Church called * in Via, being promoted therunto out of the Society of Iesus, desired leaue of Clement the 8. of holy memory, to mak my wil that my goods might be applyed to pious vses, that I might be sure that such temporall thinges as should remayne after my death, & such as vvhiles I liued, could neyther be bestowed on the poore or on Churches, as being necessary for myne own mayntenãce, might returne vnto the said poore and Churches.

* This tytle was changed a yeare before his death, and he made titular of S Praxedes.

The Pope gaue me a more generall graunt then I desired, which I did not accept, but only for bestowing them on good vses as I had desired. This Indult or graunt is amongst other Bulls graunted me, in a great leafe of Parchment sealed with lead, dated in the yeare 1603. the 8. day of Aprill, and 12. yeare of the Pontificate

ficate of the sayd Pope Clement.

This graunt presupposed, I made my will at Capua whiles I was Archbishop of that Citty; afterwardes that will being annulled I made another in Rome; but the circumstances of thinges being altered, and that second also abrogated, I determyned now agayne to make my will, being of the age of threescore and nyne, and very neere as I imagine to my last day, but yet by the grace of God in perfect health of body & mynd.

First therfore I desire with all my hart, to haue my soule commended into the hands of God, whome frō my youth I haue desired to serue; and I beseech him, not as the valewer of merit, but as a giuer of pardon, to admit me amongst his Saints and Elect.

I will haue my body, not being opened, to be caryed without any pompe to the Church of the Society, eyther of the Roman Colledge, or of the professed Fathers: and let the exequies be made by the Fathers and brothers alone of the Society, without concourse of the holy College (to wit of the Cardinalls) without any bed made aloft, without armes

or

or scutcheons, with the same playnenes a. is accustomed for others of the Society: and in this I doe as earnestly as I can, humbly entreat his Holines that he will satisfy my desire.

As for the place of my buriall, I would gladly haue had my body layen at the feet of Blessed *Aloysius Gonzaga* once my ghostly child, but notwithstanding this, let the Superiours of the Society bury it where they list.

Of the temporall thinges graunted me by the Sea Apostolike, or gotten any other way, I dispose in this manner. I nominate and make my generall Heire the house of the Professed Fathers in Rome of the Society of Iesus, of which Order I was; but first of al I wil that my debts be payed if there be any, and all dutyes discharged to vvhome they are due: then for fourty dayes (as is the fashion) let there be giuen to my family such thinges as appertayne vnto their diet, that is to say, so much as is allotted them in money for their bread, wyne, and victualls. I am able to leaue them nothing else, because I desired this leaue of making my will, to bestow all I had

To the professed Fathers.

on pious vses (as Churches and poore people) and for that cause gaue euery one of them wages, or some allowance besides their diet.

To his brother & Kinsman.

Let there be restored vnto myne own brother, or to his heires, an Image in a frame, of Pope Clement the 8. Let there be giuen to my nephew *Angelo* also a little picture, in a frame, of *Robert* Cardinall *de Nobilibus*, and one of the two, in frames, of S. *Charles Borromæus*. and one of the little Crosses vvhich I weare about my neck with the reliques that are in it.

To the Roman Colledge.

Let there be restored to the Roman College six tomes of the Annales of Baronius which it lent me, that other six of myne might be giuen to the same: for on this condition I receaued of the Colledge the first six tomes which were giuen thereunto in my name by the Authour himselfe, that after my death I should leaue them all his vvorkes entiere.

To the same Colledge I leaue one of my three best vestments with the stole and manuple, which it pleaseth, also all my writings, & my whole library, vnles

it

it shal please our most Reuerend Father Generall to bestow the library on some other House of the Society, that is more in need.

To our Blessed Ladyes Church *in Via*, which is my titular, I leaue another of my three best vestments, such as it shal please myne Heyre to giue. I leaue no more to that Church, because as the Friars know I haue beene at great charge in building of the same; and they requested that of me in lieu of other Ornaments which I had determined to haue bought them. To his first Titular Church.

Whatsoeuer else doth belōg vnto me, or shall belong, whether immoueables, moueables, liuing thinges, whether duryes or debts owing me, whether sacred belonging to my Chappell, or prophane belonging to my wardrobe, or to my cellars, or other places, whether ready money or whatsoeuer else, I wil as is sayd, that all entiere apperteine vnto the heyre, that is to House of the Professed Fathers in *Rome*: and I appoint and nominate the same for heyre in all & euery of these thinges.

For the help of my Soule, I

For the benefit of his ſoule.

leaue or preſcribe nothing, becauſe very little wil come vnto my Heyre, as I ſuppoſe, ſeing I neuer took care to heap vp money or to gather wealth: as alſo for that I truſt, or rather know, the pious charity of my Mother, to wit the Society of *Ieſus*, will not be wanting to help me, as it is neuer wanting to other of her Children, and as my ſelfe haue neuer beene wanting all my life tyme, to offer Sacrifices and prayers for ſuch as were departed of the ſame.

The Executour of his will, and what he left him.

I nominate for honours ſake my moſt Illuſtrious and Reuerend Lord, Cardinall *Aldobrandino*, for the Executour of this my will. I hope there will need no labour in the execution thereof: and I leaue vnto the ſame moſt Illuſtrious Lord (then which I haue nothing more deare) a vvoodden Croſſe filled vvith moſt pretious reliques, the names of which he ſhall find in a little deske, couered with red ſilke.

This Will and Teſtament I will haue to ſtād in force, the former two being annulled, which in all thinges, and for all, I reuoke, make voide, and annullate, notvvithſtanding that this Will

hath

hath not perhaps been made with wonted ſolemnityes (as the Law requireth) for the Bull of Clement the 8. in which leaue is giuen me to make my will, doth expreſly graunt me this liberty, and further to make it by ſimple letter, or any other writing ſubſcribed with mine own hand.

I *Robert Bellarmyne* doe diſpoſe, ordayne, bequeath, and appoint by Teſtament as aboue, not only in the foreſaid, but in any other better forme whatſoeuer. The 23. day of Ianuary 1611.

R. w. the Pres. 859. a. 11
2

IN FVNERE ROBERTI CARD. BELLARMINI ORATIO

TARQVINII GALLVTII SABINI è Societate Iesu.

Habita Romæ, in Templo Domus Professæ eiusdem Societatis, Idib. Octob. Anno. M. DC. XXI.

Illustrißimo Principi ODOARDO CARD. FARNESIO, *Angliæ Protectori &c. dicata.*

Iuxta Exemplar impressum *Romæ*, apud Alexandrum Zannettum, 1621.
SVPERIORVM PERMISSV.

Imprimatur, si videbitur Reuerendiss. P. Mag. Sacr. Palat. Apost.

P. Episcopus de Curte Vicesg.

Imprimatur, F. Greg. Donatus Magist. & Soc. Reu. P. Fr. Hyacinthi Petronij Magist. Sacr. Palat. Apost. Ord. Prædic.

ILL^mo. PRINCIPI,

ODOARDO

FARNESIO S. R. E.

CARD. AMPLISS.

Angliæ Protectori &c.

Tarquinius Gallutius F.

QVAS *in priuato Funere haud multis antè diebus* ROBERTI BELLARMINI *Cardinalis exposui laudes, eas, Illustrissime Princeps, in tuo splendore proponam, ac producam in publicum. Hanc opinor audaciæ meæ facilè veniam dabis: quâ, vt coniecturis assequor, ipse mihi è*

beatorum domicilio tribuit Bellarminus. Respuisset ille quidē viuens hoc laudum suarum acroama, quod alioqui mortalibus est ita iucundum: sed nunc, cùm tam pium prohibere non potest officium, si consuli posset mortuus, responderet haud dubiè, placere sibi virtutum suarum ornamenta tibi potissimùm offerri, ac dedicari; Cui præcipuum ipse semper honorem habuit; Cui libellum de cælesti felicitate pulcherrimè inscripsit; Cui etiam paulò ante obitum se debere professus est plurimùm. Hausera hanc ille à maioribus suis hereditariam obseruantiam erga Nomen istud, Domumque Farnesiam, egregiorum altricem hominum, virtutiq; honorum apertam semper, &

hospi-

hospitalem. ex ea quippe cum alijs longè plurimis, qui vel sacram Senatus augustissimi Purpuram, vel summum Christianæ rei Principatum adepti sunt, ille quoque Marcellus olim prodijt, quē Bellarminus & auunculum habuit à genere, & virtutum suarum idoneum, quod imitaretur, Exemplar est nactus. Hunc, inquam, aduersus Farnesiam gentem acceperat à suis quasi translatitium amorem, ac reuerentiam: sed nominatim erga promeritum, ac virtutem tuam sic erat effectus, vt qui faceret omnia temperatè, in re vno diligendo, obseruandóque modum habere non videretur. Et recepit quidem à te parem benevolentiæ significationem, ac gratiam; cùm

Tu

Tu præter ceteros insignem hominis doctrinam, & sanctimoniam admiratus, non modo verbis amplissimis eum semper ornaueris, sed eiusdem quoque in actu vitæ postremo res gestas singulas, ac pronunciata designari, notaríque scripto volueris, quæ tibi proponeres ad imitandum. Quin id quoque meritò gloriaris, quòd tu, supremo loco ab eo dè consecratus Episcopus, eorum clauseris agmen & numerum, qui tantam in eo genere sunt adepti felicitatem. Est enim animo periucundum, à sanctissimis, ac celebratissimis viris eiusmodi munus accipere, quod sacrum nihilominus esset ac sanctum, quamquã nobis à gregarijs, & communi sanctitudine præditis hominibus impartiretur.

Vtinam

Vtinam pateretur iustæ modus orationis, hic à me percenseri omnia, quæ de Bellarmini *sanctitate spectabili cupis agnoscere. simul enim obsequerer animo tuo, simul satisfacerem votis orbis terrarum, qui præclarum hoc virtutum omnium speculum vehementer exposcit. Sed explebunt hoc manus alij, qui vitam hominis enucleatè perscrutabuntur omnem, quæque sapienter ab eo, ac rectè facta sunt opera, diligenter, accuratéque persequentur. Interim, Illustrissime Princeps, hæc pauca deliba, & à me, atque à tota Sodalitate nostra, quam impendiò foues, vale plurimum, ac salue: teq; Christianæ Reipublicæ ornamẽto & commodo diuturnum atq; incolumem præsta.*

Oratio

ORATIO.

MAGNVM è Collegio Purpuratorum superioribus hisce diebus extulimus hominem: magnum sanè parentem, ac patronum amisimus: magnum ipsa Religio Custodem luget, ac Defensorem: magnum, vt semel dicam, mihi video propositum argumentum, ROBERTVM BELLARMINVM Cardinalem, Tutorem, Præsidem, Consiliarium, Senatorem Christianæ Republicæ magnum. Mentiuntur haud dubiè, ac sæpe mortalibus imponunt Mathematici quidam dolosa Chaldæorum instituti disciplina, qui diuinare se putant, ac futura prædicere: nec quisquam paulò sapientior est, qui genus hoc hominum, vt dixit ille, consulentibus infidum, sperantibus fallax, qui malitiosam hanc artem commentis, & mendacijs illaqueantem plurimos, vetari legibus semper, semperque retineri non conqueratur. Mirantur tamen aliqui, cur ex fallaci doctrina, responsa quædam fortuita sanè, atque inconstantia, sed euentum interdum habentia, vulgoque probata prodiscantur; tum præsertim, cùm totius anni

ni futuras belli, pacisque vicissitudines, aëris salubritatem aut luem, annonæ pretium, pecudum valetudinem aut morbos, hominum interitus & funera, ex astrorum notatione generatim, vniuersèque significant. Quam profectò non nullis admirationem in hunc Bellarmini decessum curiosius, quàm par esset, intuentibus, mouit nuper Iustorum aliquis, qui pronunciare non dubitauerat, hoc anno vertente magnum è viuis esse demigraturum Antistitem. Excitarat adeo plurimorum expectationem illa prædictio, perquirentium, Ecquis ea Magni nominis appellatione designaretur ad obitum? Sed confestim ambigua suspicione liberauit eorum animos exemptus è mortalium numero Bellarminus: cuius tanta magnitudo nominis est, vt hunc demum esse putauerint, cuius exitus è vita fortuitò fuisset, & casu denunciatus. Mihi quidem neque prædictum harioli, neque vulgi simplex ista probatur, & credula natio: verumtamen ex illa interpretatione prorsus, id omnes existimasse, idque me posse, probantibus vniuersis, ac iure contendere, Magni cognomentum multò sane magis in purpuratum hunc Antistitem cadere debere, quàm

quàm in eos, qui olim à magnitudine rerum gestarum illum sibi titulum inuenerunt. Eum enim verè magnum dici posse, atque hoc nomen in eo tantummodo poni debere crediderim, in quo virtus illa deprehendatur, quæ quoniam humano fastigio superior esse videtur, ac maior, ab officiorum præceptoribus appellatur Heroica. hæc autem non vna est militaris illa fortitudo, quam poëtæ immanibus etiam, & truculentis hominibus interdum attribuunt; sed ipsius quoque temperantiæ, mansuetudinis, ac modestiæ, singularum denique virtutum apex, & extremitas vltima præclaro illo nomine cohonestatur. Nullis adeo virtutis Heroicæ legibus inhibemur, quò minùs hunc sacri Senatus moderatissimum, ac modestissimum Patrem dicere Magnum excellenti nomine debeamus; cùm ipsis quoque lenioribus congruere virtutibus Nomen illud Heroicum possit, si eum gradum eminentem, supremamque determinationem attingant, quæ non tam in homines conuenire videatur, quàm in aliquos omni humano captu, atque ingenio celsiores. Quamquam ne illius quidem fortitudinis, cui solùm Heroicum nomen imperitia poëtarum impartit,

partit, si minùs expressam vim, certe similitudinem aliquam in hoc homine prorsus, omninoque considerabimus, si eius intueri scripta illa voluerimus, quorum impressione bellum Christianæ Reipublicæ perduellibus acerrimum fecit, facietque quoad litteræ loquentur, & monumenta stabunt, quoad erit humanum genus, quoad ipsa rerum vniuersitas communi populorum omnium rogo, ac tumulo conflagrabit. Statuarum se poëta Pindarus esse gloriatur, & dicit artificem: non tamen ea signa cælare, ac facere, quæ vel temporum, hominúmue iniuriæ sint obnoxia, vel motu careant, ac vita, vel sua semper in basi, & loculamento consistant; sed carmina condere statuis meliora, quæ terras, ac maria peruagẽtur, quæ victorũ coronas toto terrarum orbe circũferant, quæ nullis sint, aut bellorũ, aut temporũ, aut aliarum calamitatũ procellis, ac tẽpestatibus opportuna. Glorietur hic etiam noster, ea se composuisse, ac reliquisse posteritati armamenta doctrinæ, quorum beneficio, ac vi, non in vna, vel altera terrarum ora, non vno, vel altero tempore, sed vbique ac continenter implacabile bellum cum desertortibus olim gesserit, geretq; semper in posterum, vita quidem functus, ac spiritu cassus, at in monumẽtis illis æternùm spirans, atq; ob rem pro Christiana Religione felicissimè gestam, ipsa nominis immortalitate superstes. Sed vt plani-

tis, explicatiusque propositum attingam, ac ea, quæ de doctrina dicenda esse arbitror, in loco dicam, ac separatim, ita statuo: in Bellarmino, quem iure Magnum appellari debere contendimus Antistitem, magnam oppidò fuisse sapientiam, magnam religionem, ac pietatem, magnam rerum humanarum contemptionem, temperantiam, mansuetudinem, modestiam, ac moderationem, ceteras denique virtutes huiusmodi faciliores etiam magnas; hoc est eas, quæ communibus egressæ finibus, humanum vicisse modum, mensuramque mortalitatis omnem superasse videantur. Et quoniam doctrinæ splendor eximius in hoc primo vestibulo confestim occurrit, huius ego ductum aduersitoris vltrò, ac libentissimè sequar, qui & clarissimam præferet ceteris virtutibus in ituere facem, & Heroicam in hoc homine laudem esse multo facillimè demonstrabit.

Ex honestis, bonisque Maioribus in vrbe Politiana, quod norunt vniuersi, Bellarminus est natus; quibus vt ipse continuò moribus ac pietate respondere studuerit singulis, multò se tamen similiorem exhibuit auunculo suo Marcello Ceruino Pontifici Maximo, religiosissimo, doctissimo, ac prudentissimo Viro, quem Christianus orbis tamquam è cœlo per machinam in hoc Theatrum exemplo demissum effusè gratulatus est, ex eodem repente subductum vehementer indoluit.

Anno

Anno ætatis 16. nondum exacto, humanarũ pertæsus, atque affectus fastidio rerum, Sodalitatem hanc nostram infantem adhuc, & prope crescentem in cunis precibus expetijt intimis: sed cũ à patre ad explorandam animi constantiam in quodam vico Cerumorum attineretur, præterquã quod, operi futuro præludens, ad paganos de Deo, deque Christiani hominis officio concionabatur assidue, in consanguineorum etiam æqualium Academia, vbi aliũ alij scriptorem explicabant, orationem ipse pro Milone Ciceronis egregiam, atque vt antiquorum aliqui loquuntur, orationum Reginam ausus est illa ætate puer interpretari. quo tempore, vt eius quoque facultatis, in qua mirabili modo iuuentutis prodere se solet ingenium, & amœnitas animi, specimen aliquod daret, carmen fundere cœpit, & bonum, & multiplex. nam cùm alia multa latina, popularique lingua poëmata fecit, tum vnum, quod primum fuit, de virginitate præclarum, & eclogam, elegiamque de Roberti Nobilij Cardinalis obitu longè pulcherrimas; quæ in hominum honesta corona pronunciatæ, non modò cum acclamatione sunt exceptæ, verum etiam auditæ cum lacrimis. Cum hac indole post aliquod tempus hanc Sodalitatem ingressus, illico cœpit inter excellentia ingeniorum lumina, quibus etiã tum efflorescebat hic cœtus, ita præfulgere, vt Philo-

losophicis tantùm imbutus artibus, necdum sacris initiatus, simul ad domesticos de virtutũ cultu statis ex more diebus verba faceret, simul humaniores in Gymnasio doceret litteras, simul sacras explicaret in templo, tanta cum approbatione, quantam ne ipsi quidem veterani promerebantur. In quo munere cum Monti-Regali Cispadanorum Vrbi præclaram initio nauasset operam, Florẽtiæ deinde, ac Patauij, tum denique Veneijs, in Vrbe Domina, prima nostrorum hominũ iam inde ab initio Societatis altrice summã consecutus est laudem: vbi eum nobilissimi, disertissimique Senatores, quorum illa Respublica florentissima, & singulari sapientia regitur, & abundat numero, non cum admiratione solùm audiuerunt è loco superiore dicentem, verùm etiam ad extremum opera perfunctum sua, & discendentem exosculari cum pietate voluerunt. Paucissimi quidem fuere, tamen fuerunt aliqui ad militaria studia sic facti, vt exercitus antè duxerint, & copias, quàm aut in tirocinio fuerint, aut inter gregarios stipendia fecerint: id quod nominatim contigisse Lucullo ferunt; qui propter incredibilem ingenij magnitudinem subitò ingressus est imperator in Asiam, cum fuisset rei bellicæ rudis ex Vrbe profectus. Sed quod in re militari tam rarum exemplum est, id ego video in omni doctrinæ laudæ Bellarmino adolescenti singulariter

esse

esse concessum. vt enim Augustinus omnium illa genera rerum, obscurissimo ab Aristotele stylo descripta, nullo magistro præeunte percepit; sic ipse difficillimas quasdã, grauissimasque docere aggressus artes, optimus repertus magister apparuit earum rerum, quarum aut nunquam, aut certè vix fuisset ante discipulus. Missus in Belgium est nec dum Theologiæ cognitione penitus institutus, in schola, nec vllis instructus Ordinibus ex ijs, qui Sacerdotio præparant viam; ita profusus, vt necesse habuerit Leodij minores omnes, & è maioribus ac sacris vnum accipere, reliquis autem Gandauì à Cornelio illo Iansenio, cuius in Euangelio laus, & perfecta lucubratio est, aliquando fuerit insignitus. Et tamen illa ætate inuenis, ac tyro sacrarum interea monumenta literarum latina concione Louanij sic interpretabatur in tẽplis, in exedra Theologiam, excellentem illam, diuinãque scientiam ita docebat, vt clamoribus vndique factis, ad eum audiendum vtriusque rei causa ab innumerabili multitudine cum pugillaribus, & palimpsestis ex tota prouintia concurreretur. Hic videlicet, vbi nouitius præceptor inter imperatoria munera tam egregia rudimenta ponebat, meditari cœpit bellum, quod postea, & indixit animose, & suscepit ardenter, & promouit constanter, & bona demum ex parte profligauit aduersus Ecclesiæ transfugas, quibus in to-

go terrarum orbe vix habet alios hostes Christiana religio capitaliores. Vagabantur multis sanè locis, & Christi fundum, regnumque vastabant hæc monstra, ferocitate formidolosa, veneno pestifera, numero infinita. Repebant humi quædam, mordebantque prætereuntes, quasi dracones, & volubri per insidias: alia volutabantur in cœno, nec extra paludes, & ganeas egrediebantur: alia velut Harpyiæ quædam Angelorum illum panem, & Regum delicias conabantur inficere: alia tanquam tauri cornibus, pedibusque aras, ac Cælitum imagines everrebant: alia Regibus, ac Dynastis infensa sanguine respergebant vibes, templa, fora, loca omnia vulneribus, ac cæde cruentabant. Singula denique separatim ipsa per se monstra erant immania, communiter, & coniunctim Hydram componere videantur, cuius vulnera periculosiora essent, & fecundiora, quam sanitas. Non tamen est tanto labore, periculoque detentus hic Imperator: sed comparata sibi disciplinarum, literarum, linguarumque omnium copia tanta, quantam ne multi quidem simul homines assequi possent, classicum cecinit illud, quo tanquam leonis ictu perterrefactæ minores belluæ, ad meditandam effugium intra latibula se condiderunt. Bezæ quispe coryphæi, atq; antesignani repentino velut fulmine percussi è Geneuæ gurgustio demum audita

vox

vox est, vi quadam diuina, & quasi machinæ veritatis extorta; cùm primò illo controuersiarū inspecto volumine, vbi de Pontificis auctoritate disseritur, exclamare coactus est, Hic liber enim-uerò nos perdidit. Eosdem alij quoque clamores emisserunt, ac lacrymas, impēdioque cogitare cœperunt, qua ratione ruinæ possent occurrere, quæ suis imminere cernicibus intuebantur. Confestim in Britānia certū excitauere suggestū, sedemque constituerunt à ceteris seiunctam, & propriā, ex qua refelleretur accuratè, ac sedulò Bellarminus. hoc enim confutato, putabant arcē omnem Catholicæ religionis amoliri se posse; quemadmodum eorum vnus scriptis ad Virum primarium hisce literis haud dubie significauit: Gaudere se, quòd Bellarmini vulgata essent opera, quorū lectione planissimè demū, certissimeque posset intelligi, quid in vnaquaque de religione controuersia Romanæ vindices Ecclesiæ censerent, quæque medulla esset Pontificij dogmatis intima, quę non magis in ipso Pontifice, quā in Iesuitis (sic enim ipse loquitur) esse crederetur. Infelicem, & cum, quem omnino merebatur exitum nacta est tam insolens, ac putida diligentia: cum ex ea schola permulti de suo iam dubitantes errore, plurimi quoque mutato planè consilio, atque ad veritatem conuersi quotidie digrederentur. Intellexerunt ædoo, frustra se demum conari clauam

illam infringere, quam Hercules haberet in manu; & iam tota Britannia in eos, qui curiosè obseruateque meditabundi cernuntur in via, cõmune quasi prouerbium dicitur, De Bellarmino refellendo, tamquam de Althantico mari per cetylam exorbendo cogitare. Quin ita sibi persuaserant omnes; Bellarminum statura procera, humanũque supra modum eminenti prædium fuisse natura, nec ijs habebant fidem, qui testabantur hominem se Romæ, alibique vidisse non ita magnũ, ac paruo potius instructum corporis habitu, quam excelso. Neque enim fieri posse putabant, vt prægrandi quoque statura, & corpore non esset illei qui animo, ac doctrina fuisset contra Gigantes istos, Titanasque Centimanus. In summa, veritatis ineluctabilis est vis, frustraque testes adornantur aduersus conscientiæ iudicium, quod corrumpi, deprauarique non potest. Nam cùm omni lapide commoto, efficere se non posse cernerent, vt vel captionibus, ac præstigijs, vel fictis etiam fabulis huius hominis eleuarent existimationem, imminuerent famã, cœperunt eundẽ ipsi quoque mirificè prædicare, verbisque ac re illum plurimi pendere, quem aspernari sine sua vituperatione non possent. Bataui quippe, sicuti nuper accepimus, in sua ipsorum publica bibliotheca Bellarminum vel primũ esse volunt, vel collocant inter primos: & alij, qui aduersus

cum

cum scribere tamen aliquid audent, cōmunem reueriti populorum opinionem, eumdem cōmendant, vt nos ad hominem exornandum Oratores haud alios, quàm vituperatores istos quærere debeamus. Placet istorum verba, quoniam hostiū testimonia sunt, de scripto pene, ac volumine recitare. Magnam, inquit eorum aliquis (Cæcilium illum alloquens Angliæ Quæstorem) *magnum nomen Bellarminus: de quo homine cùm meam opinionem quæreres, respondi vt sensi, me illum iudicare virum sanè doctum, ingenio felici, iudicio subtili, lectione multiplici præditum; qui soleret etiam apertius, ac simplicius agere, quàm ceteri, argumentum pressius vrgere, atque ad causam arctius adhærescere: cumque legisset omnes argumentationes, responsionesque, sclegit quas iudicaret esse neruosiores. Arduum sane opus*, exclamat alius, Bellarmini quæstiones illas infinitas in certa volumina relatas, admirans, *arduum opus, quod exigit scienentiam prope infinitam, non modo variarum disciplinarum, & linguarum, sed etiam totius antiquitatis, omnium historiarum, ac temporum. multa isto in opere, atque instituto pelleti pilatas acies agmine facto oportet homini occurrisse, cùm in tantis rebus, argumentisque scientiam adeo multiplicem desiderari putauerit, vt hæreticos non vnius generis, sed varia variorum examina vna acie prosteruere.* Auditis elogiū inimico profectū ex ore, ac veritatem apertissima confessione de mendacio triūphantem? euersos se, prostratosq; profitentur.

 sed

sed ne solidum victori concedere gaudium videantur, & se pythones isti, cõminuto iam capite, cauda tamen, ac reliquo corpore commoueant, in huius partem laudis, ac gloriæ collegas etiam vocant, quorũ auxilio Bellarminus illa tam ardua monumenta perfecerit. non enim inducere possunt animum, opus ita spissũ, tantisque difficultatibus impeditum vnius laborem hominis, ac studio confici, expedirique potuisse. Scio equidem hoc cõmentum iugulatum esse nuperrimè, viri doctissimi oratione, ac stylo, qui & codices ex Romani Collegij bibliotheca produxit autographos Bellarmini manu perscriptos, & verè, tanctèque testatus est, hominem se vidisse cùm quæstiones illas exararet, non modo nullis adhibitis eius laboris, operæque consortibus, sed ne amanuensibus quidẽ, aut exceptoribus accersitis. addam tamen etiam ego symbolam meam, & istos, qui suo iudicio errare, ac decipi volunt, inuitos sanè, repugnantesque omni prorsus errore liberabo.

Est his, qui Bellarmini laborem, & gloriam cum alijs communicatam volunt, ingenium, vt credo, mediocre, memoria fortasse non mala, doctrina, quæ supra litteraturam non attollatur, studium haud multum, comessationes, compotationesque creberrimæ, impietas in Cælites, in homines arrogantia non ferenda: quibus cum

mori-

moribus diuina se conciliare sapientia non posset, quæ modestis, ac bonis viris gratiam dare, superbis et atili que se resistere profitetur. Bellarmino fuit ingeniũ singulare, ordine lucido perspicax, versatile, factũ ad omnia, memoria, vt semel dicã, pene diuina, quæ quicquid legeret, scribereteque statim, ac subitò reciperet, quicquid recepisset, fidelissimè, constantissimeque retineret. Fuit studium ita pertinax, & tam insatiabile, vt non dico diem sine linea, sed ne momentũ quidem temporis elabi sine operæ pretio pateretur; temperantia verò incredibilis, vigiliæ plurimæ, pietas, animique demissio disciplinarum studio maior. Vultis igitur acutissimi Siloes ex me discere quid causæ sit, cur ille aduersum vos, hoc est aduersus impietatem, sine socijs, auxilijsque scribere potuerit opus, quod tam multa librarijs æra meretur, quod in sola Germania vigesimã habet editionem, quod immortalitatẽ sibi iure pollicetur, quod cùm fieret, multorum, vt dicitis, & creditis ipsi, defatigauit ingeniũ; vos autem collato studio, longoq; post tempore librum proferatis in lucẽ, vel non magnũ, vel quatũuis magnũ, certe non bonũ, & qui vix natus exaresçat, Principum edicto proscriptus, atq; oblitteratus incendio? vultis inquam id ex me nosse? possum enim hoc vobis oraculum facilè reddere, totumque Sibyllæ folium vno verbo recitare. Cùm vos in

viola

viola decumbebatis, & pluma, ille vigilans, ac pro religione velut excubias agens, in rerum diuinarum, humanarumque contemplatione versabatur. Cùm vos in voluptatibus eratis, & procuratione corporis, ille temperantia, ieiunioque oblectans animum, vel in Patrum sanctissimorũ legendis, euoluendisq; monumentis erat totus, vel ferijs à studio cũ superis colloquebatur & Deo. cum vestris vos innixi viribus & ingenio, stylum in Ecclesiam, hoc est, in Christi corpus armabatis; ille sibi diffisus, ac doctrinæ suæ, tela præparabat quæ regeretet in aduersarios, pia plus precatione, quàm lucubrationibus & vigilijs, plus modestia, quàm minis, plus commodorum omnium despicientia, quàm rerum copia communitus.

Sed hæ nimirum illæ virtutes sunt, quas in Bellarmino fuisse summas huius orationis initio dixi; pergam igitur, atque à doctrina gradum faciam ad eas, quæ cum illa singulari scientia vinculo prorsus admirabili, ac perdifficili copulatione coniunxit. Quàm enim arduum sit, leniores quasdam, mansuetioresque virtutes doctrinæ præstabili, & rerum omnium cognitioni subnectere, scimus omnes, qui literarum aliquo colore leuiter aspersi, necesse habemus assiduè spiritus, atque animos premere, hoc est cauere, ne nobis ipsis sapientes nos esse videamur ideo, quòd supra vulgares, atque imperitos homines

mines plus aliquid intelligamus. Neque verò illam hic ego vitæ partem attingendam puto, quæ nondum iniecta purpura, sed luce tantummodo lucebat sua: cùm sit eius conditionis ita propria moderatio, & rerum humanarum contemptio, vt quamquam dicere singularia possum, nihil tamen præter modum admirabile me dicturum esse confidam. Sin autem ex accessione purpuræ, non modò nihil eum de modestia, deque animi demissione, nihil de felicitatis, ac rerum omnium despicientia remisisse, verum etiam eas virtutes auctiores longè fecisse, ac meliores ostendero, aliquid sine dubio proferam in medium ab ea vitæ, fortunæque mutatione vehementer abhorrens. Vt enim hic ordo Purpuratorum illustrissimus omnis planè moderationis, omniumque virtutum sua sanctitate sit custos; splendorem tamen haberet eiusmodi, qui perstringat interdum virorum quoque bonorum aciem, habet tantam supremo cum honore propinquitatem, vt animum alioqui firmum, ac stabilem possit aliquantulum eius cupiditate labefactare. Sed non labefactauit animum eius, qui purpuram illam, hoc est, honorem primo proximum tam ingratis accepit, quàm alij sitientes expectant, qui tacitum, & quietum plus amarent otium, quàm alij turbidam, inquietamque felicitatem, qui fastigium omne dignitatis,

&c

& culmen finitimum putaret esse ruinæ locum? Erat iam Bellarminus, quamquam ipse frequentiam fugeret, hominumque notitiæ subduceret se, nomine celebratissimus, & fama. fuerat iam olim à Cardinale Borromæo Sanctissimo, quem nunc aris colimus, & sacris, expetitus ardenter, frustraque Mediolanum è Belgio, Prouincialibus enixè repugnantibus, accersitus. fuerat à Sixto V. Pont. Max. cum Henrico Cardinale Caietano Legato difficili sane tempore missus in Galliam. fuerat ab alijs deinceps in dubijs de religione quæstionibus sæpè consultus. à Clemente Octauo diligi, honorariq; præter ceteros, ac multò maxime videbatur. Animaduertebat ipsemet eius in se Pontificis illustria quædã, & peculiaria beneuolentiæ signa: sed vir antiqui moris, ac probitatis suspicari serò cœpit, ad Purpuratorũ ordinẽ amplissimum se destinari. Pestem adeo sibi ratus imminere, admonet de suspicione sua communem familiæ nostræ Præsidem, ac Rectorem in tempore, oratque vt tantum periculum à se, ac propter exemplũ à tota quoque Sodalitate defendat. Dum sibi, dum publicæ rei tanto cum studio, ac sollicitudine cauet, ecce tibi qui eum nunciarent Cardinalem esse iam factum, vetarentque domo pedem efferre, nisi ab eius voluntate discedere vellet, cuius imperio traheretur ad purpuram. Diceres afflatum fidere pestilenti, non ingrato nuncio

cio verberatum. latebras meditabatur, & fugam, antiqua proculdubio renouaturus exempla, nisi fuisset aliorum iudicio, atque auctoritate prohibitus. Quippe animi dubius, inopisque consilij, sapientiores Patres, & doctiores, quorum ipse in Pœnitentiario Diui Petri Collegio Præfectus erat, ac Moderator, in consultationem accitos anxie percontatur, Ecquid sibi faciendum in illo tēporis, ac rerum articulo censeant: remansionem ne suadeant, an tacitam ad Pontificem abitionē, vt de suo eum dolore, deque Sacramento, quo eiusmodi verebatur honorem capesseret, faceret in priuato colloquio certiorem. Respondent ad vnum omnes, id integrum non videri, nec esse deliberationi locum, vbi præcepto tam amplo ad resistendum domi cogeretur. Abit è concilio tristis: & quoniam clausa videbat effugia, quærere molimina cœpit, certo ad Aldobrandinum Cardinalem homine dimisso, qui aditum ad Pontificem suo nomine postularet. Cū ne iacta quidem hac ancora solùm cōprehenderetur, eundum fuit in cœtum, vbi ceteri Collegæ hominem operiebantur. Antequam de more tonderetur, antequā noui ordinis indueretur vestibus, diù, multumque laboratum est. Itum perfectis omnibus in cœnationem ex more, vbi gratulationes erant, velut in natalitijs epulis, & læta colloquia. solus ipse interea lugere, ac lacrymari, solus angi, & tortu-

fortunam complorare suam, tamquam in silicernio funestorum esset, non in conuiuio Purpuratorum. Ductus denique cum reliquis ad Pontificem, cum sui consilij rationem atque impedimentum, quo ab honore delato prohiberetur aggressus esset exponere, indicta contumaciæ pœna, nisi desisteret, ac silere continuò iussus, ceruicem aliquãdo supposuit iugo, quod citra lethiferi peccati culpam detrectare non poterat. Libenter hærerem hoc loco, vbi magnanimæ contemptionis offendimus exemplum ita rarum, vt gloriari pene possimus, hoc nostro sæculo natum esse. libenter, inquam, hic immorarer, nisi virtutes hominis antiquas in hoc honoris gradu retentas, amplificatasq;, nisi nouas etiam expositurus essẽ, quas in idonea proposuit scena, suoq; velut in lumine collocauit.

Principiò, quemadmodum in commentario legi, quem suo ipse chirographo consignatum reliquit, id apud se certissimo decreto sancitum voluit, vt pristini parsimoniam victus, piæque consuetudinem precationis, ac ceteram viuendi rationem antiquam perpetuò retineret: deinde, vt nullos à Pontifice redditus, prouentúsue peteret annuos, nulla prorsus à Principibus acciperet munera, quibus occæcantur etiam lyncei: tum, vt nullas sibi pararet opes, quibus affines, & consanguinei redderentur opulentiones. Quæ pro-

fectò

facto quàm exaggeratè, cumulatèque præstiterit omnia, duorum & viginti decursus annorum, semper æquabilis, ac similis sui, sanctissima demum innocentis vitæ conclusio declarauit. Quod enim attinet ad diuinarum commentationem rerum, ac pias preces, numquam commisit, quin eius studij causa de nocte consurgeret, & fecit semper, vt ad veterem vsum aliquid plus temporis, & vacationis accederet: quod ad cibi, vitæque degendæ modum; & cum priori temperantia ieiunia singulis hebdomadis terna coniunxit, & à generali Societatis nostræ Moderatore legem efflagitauit, qua supellectilem, familiam, instrumentum omne domesticum veluti certissima regula metiretur. De prouentibus autem quàm nihil omnino laboraret, aliàs quidem semper, sed tunc maxime demonstrauit, cùm post accepti honoris initia, nullis ipse copijs instructus, debenti pensionem Episcopo non copioso remisit totã, condonauitque minimè rogatus in perpetuum, & Clementi Pontifici opulentum ei, quod primo quoque tempore supperetet sacerdotium pollicenti constanter affirmatèque respondit, quicquid hoc esset diuitiarum, & opulentiæ alijs se libenter, vtròque concedere, sibi sportulam, & cubiculum in ea Societate, cuius etiam tum pars esset aliqua, deesse non posse. Suscepit ille quidem aliquando Capuæ Sacerdotium, & quoniam

am ita iubebatur, eius ciuitatis Antistitem se passus est fieri: sed vtrum in eo quæstum pecuniæ, an animarum facere compendium vellet, ab ijs intelligite, qui totam eius muneris ineundi, procurandiq́ue rationem in hunc modum exposuerunt. Principem Vrbis ædem, ipsamq́ue domum Archiepiscopi malè materiatas, & squalore obsitas haud mediocri sumptu primo loco refecit, nec festum vllum ire sinebat diem, quo non ipsemet in templo concionem haberet. Deinde numero familiarum descripto, quarum vel angusta res esset, vel grauis inopia, singulis mensibus certa pecuniæ summa subleuabat singulas: denique vt ne ijs quidem deesset, qui vicatim, oppidatimq́ue stipem emendicant, iussit in ipso domus atrio, vestibulòque diribitores esse, qui petentibus aduenis quotidiè cibarum, ac nummos impertirentur. Atque hoc institutum in obeunda quoque prouincia, & ditione, quam singulis omnino lustrabat annis, per pagos vbique concionabundus, accuratè retinuit; neminem vmquam passus abire vacuum ex ijs, quos aliqua premi rerum egestate cognouisset. In quo genere quoniam vnum videtur esse, quod exponi solitariè velit, ac separatim enarrari, non committam, vt temerè cum ceteris inuoluatur.

Nihil in tota sui muneris administratione prius habuit, aut antiquius, quàm vt corrigeret populo-

populorũ capita sacerdotes: inter quos tum vnũ offendisset alea iam infamem, & talo, nec vllis aut verbis aut minis reuocare posset ab angiportis in templum, rogauit hominem quid esset causæ, cur tam impotenter ab aris, & sacrificio ad aleæ um raperetur, ac pyrgum. Respondet, rem sibi domi curtam esse, nec facile, nisi per ludum consulere posse rationibus suis. Extemplò (videte mansuetudinem ne dicam, an liberalitatem Antistis?) extemplò numerata pecunia, omnem illi quæstum, ac lucrum aleæ repræsentauit, imperauitque, vt quoties tantumdem, aut plus etiam argenti vellet, toties ad accipiendum sine rubore, ac verecundia reuerteretur. Emendatus ille confestim (quis autem ea charitate non emendaretur?) emendatus inquam, & redditus ex aleatore sacerdos, toti ciuitati miraculum fuit. Ne aliud quidem huic omni ex parte persimile obtegi silentio, aut negligenter, & per incuriam præteriri potest exemplum. est enim hoc etiam spectabile, non liberalitatis modò, sed etiam charitatis, ac mansuetudinis argumentum. Externus quidam, profugus, ac vagus ementito cum habitu, impuraque ad latus adiuncta pellice sacerdos, siue casu, sine consilio delatus est Capuam. vbi deprehensus, & patefactus, qui carceres, ac triremes expectare meritò poterat, abstractus à meretricula, pœnitentia lustratus, toga demũ indutus,

ac pallio, reperit apud Bellarminum Antistitem eam animi salutem, ac vitæ, quam ei diuturna illa, & erratica desperatio denegabat. Accipite verò nunc, non dicam probabilis auaritiæ, cuius ille vel vacuum nomen aduersabatur, sed piæ cuiusdam cupiditatis, & parsimoniæ genus. Veniebat cum ceteris sacerdotibus in odæum, canebatque quotidie, non ea tantùm gratia, vt alijs præiret exemplo, verum etiam, vt quoniam Capuæ Archiepiscopus ex instituto veteri Canonicus item est, sua ipse quoq, diurna stipendia, quæ pauperibus elargiretur, exerperet. hæc enim quia priuato illo labore, tamque studioso parabat incommodo, dicebat verè, proptièque se dare de suo, cetera, que capiebantur ex sacerdotij fructibus, ex alieno se dare sibi videbatur. Non possum omnia persequi, nec vna tantùm oratione complecti, quæ per hoc benignitatis, ac misericordiæ studium edidit opera commemoratione, monumentisque dignissima sempiternis. Derat iam omnis pecunia, exhaustus propè iam erat ipse liberalitatis ac beneficentiæ fundus: non æranium, quod ei nullũ vmquam fuerat, sed horrea, cellæ, prõptuaria vacua iam erant, & inania. neque enim ille cibaria, non vestẽ, non culcitram, non pallia supereſſe domi patiebatur. Reclamare omnes œconomi, & rei familiaris administri monere seriò, ne viatici quidem aliquid reliquum esse

esse ad habendum in Vrbem iter, cuius, extincto Clemente Pontifice, propter futura comitia necessitas impendebat: cum ille interea id solùm ad ea monita respondere satis haberet, auersari se superuacaneam secuturæ diei prouidentiam, nec sibi quicquam odiosius esse, quàm quæ veritatis oraculo damnaretur, de futuro, ac de crastino cogitationem. Et quoniam hoc Christi Seruatoris effatum firmissimè consignauerat animo, eam perpetuò retinuit ad obitum vsque consuetudinem, ac disciplinam, vt Calendis Ianuarij, cùm accepti, datique consuluissent ephemeridas, erogari continuò iuberet quicquid ex anno priori supereſſet. Neque enim eum annum auspicari se ritè credebat, qui domum suam omni spoliatam viuendi presidio non inuenieret. Et dubitabimus, vtrum illud quoque promissū exsoluerit, quod tertio loco tum fecit, cū statim inter Amplissimos Patres adlectus, secum ipse, ac Deo teste sibi proposuit, nullas se collecturū opes, quibus agnatos, ac posteros opimaret? O Testamentū illud tuum, Bellarmine, pulcherrimæ testimonium temperantiæ, ac paupertatis! Vultis hic ego resignem tabulas, quas decimo circiter ab hinc anno confecerat, & supremam hominis innocentissimi voluntatem, asseque pronunciem totum? *Corpus meum*, inquit, *efferri iubeo sine designatoribus, & pompa; nec in edito lecto, sed in humili, vulgarique feretro collocari*

cari volo, nullis ornatum insignibus, aut flabellis. Non potuit huic obtemperari mandato, quia Pontifici Maximo visũ est aliter: sed profectò quemadmodum imperarat, faciendum necessariò sic fuisset, nisi eius hæredes inopiæ, qui domus huiusce fuerunt Patres, tum ad alia multa, tum ad hæc etiã iusta peragenda nonnihil ex corrogata stipe contulissent. *Ad expiationem animæ meæ nullam ego designo, legoque pecuniam, cui cogendæ, cumulandæue nullis vnquam temporibus operam dedi: sed spero, scioque mihi non defuturam Parentem, Alitricemque meam Sodalitatem illam, cuius ego defunctis sociis pro meæ virilis parte non defui. Fratri meo,* (erat enim tum superstes) huic autẽ fratri suo quid expectatis, aut opinamini relicturum esse? apud argentarios, & redemptores pecuniam? domi signa marmorea, vel auream vestẽ? foris oppida, vel latifũdia? ò alienissima Bellarmini á cõmuni mortaliũ cogitatione consilia! *Fratri meo reddi volo pictam in tabula Octauii Clementis effigiem.* hæc est tota legati summa, hoc fraternæ monumentũ opulentiæ, tam parui restitutio cõmodati. *Angelo nepoti meo* (viuebat hic etiã, cùm testamentũ conderetur) *dari iubeo pictas tabulas duas, alteram Roberti Cardinalis de Nobilibus, alterã Diui Caroli Borromæi, & argenteam crucem Sanctorũ distinctam ornatamq; reliquijs, quam è collo pensilem gerere mihi mos est.* Ne huic quidem, aut ceteris aliquid amplius testamento relinquit. Supersunt enim alij

ex

ex paterno, maternoque genere probæ indolis adolescentes, quos indonatos propter inopiã esse permittit, nec aliqua parte huius, quæ nulla propemodum est, hæreditatis aspergit. Sed ire sinite iuuenes optimi, quæ fortunæ rapit iniquitas, & inconstantia. magna vobis à patruo, auunculoque vestro traditur, & legatur hæreditas, qui tanta cum omnium in se beneuolentia vixit, tanta cum gloria decessit è viuis. Vidistis quãto sensu diligeretur ab omnibus, quanta mortaliũ omnium cõmendatione celebraretur. vidistis in morbo supremo adeuntem ad illum singulari cum amoris significatione Pontificẽ. vidistis ad eius genua primarios accidentes viros, manũ exosculantes, aliquid religionis causa deposcentes ex ijs, quæ ille vel vsu tractaret, vel gereret corpore. vidistis denique illo demortuo, totius in hoc templũ Vrbis Romæ concursũ, vndamque populi, militum perrumpentis custodiam, & corpus, aut lectum manu contingere gestientis. Huius vos amoris, & gloriæ ab eo, si nescitis, absque testamento, & syngrapha scripti estis hæredes. in huius vos aulis, & patronij partem venitis; quam, si sapitis, Attali conditionibus anteferre debetis. Quemadmodũ enim improbi parentes nullam perniciem, pestemque creant maiorem liberis suis, quàm cũ odium sibi conflant, & maleuolentiã popularem; sic innocentes, & boni maiores nullam tradunt

posteris opulentiorem hæreditatem, quàm cũ Principũ tibi demerentur amorem, & beneuolentiam ciuium. Has videlicet opes ipsi vos ab illa pauperate decerpetis: demonstrabimini præteeuntium digito: relegetur in ore vestro Cardinalis optimi dignitas, & maiestas: diligetur in idole virtus, ac sanctitas; ipsa demũ in vos, nisi degeneres esse volueritis, honoratissimi patrui promerita redundabunt.

Ceterùm iniuria virtutum sit, in eo magnopere diuitiarum, opumque contemptionem admirari, quem excellentiora bona quædam, & potiora, hoc est summum honorem in terris, ac vitam ipsam scimus incredibili magnanimitate neglexisse. Dixi de honoris despicientia sanè multũ, cùm demonstraui, quanto cum sensu, ac dolore se passus est inter Purpuratos adscribi; sed dicenda sunt ampliora. Neque enim ex eorum numero Bellarminus fuit, qui cùm honores ingratis acceperint, in acceptis deinde, quæ humanæ mentis est inconstantia, sibi placere paulatim incipiunt, & maiores vehementiùs expetere, quàm minores ante repudiassent. Non hanc ille morũ dissimilitudinem, ac varietatem vmquam ostendit: sed eodem vultu semper honore intuitus, quo cum olim repugnanter accepisset, auditus est aliquando cum diceret, sibi videri flãmas aspicere suo corpori circumfusas,

cumfusas, cùm se mitra indutũ, & purpura contemplaretur. Quin à probatissimis ego testibus accepi, atque ab ijs ipsis, quibus cum animi sui consilia communicauit, sedulò de se abdicando, deponendaque purpura deliberasse; nec ante destitisse, quam intelligeret, splendidè sane, atque ad aucupandã sanctimoniæ famam appositè, sed frustra, cassoque conatu id se petiturum, quod ne Petro quidem Damiani prorsus, omnique concessum fuisset ex parte. Tanta quippe dignitas, ac sanctitas huius purpuræ putatur esse, vt inter res illas euanidas, ac fluxas, quibus ad seuerioris vitæ rationẽ quærendam remitti nuncius à pijs, ac religiosis hominibus solet, numerari non posse videatur. Quæ profectò causa Cardinales olim impulit, vt cum Ardicinus secundus à Porta, ordine hoc amplissimo relicto, digressus esset ad Monachos, ab Innocentio Pont. VIII. qui eam illi veniam inuitus dederat, vt reuocaretur in Collegium, quotidianis & precibus, & querimonijs efflagitarint.

Vnus tamen est in hoc honorũ curriculo scopulus, quem pauciſſimi præternauigant; vnũ illicium est, quo etiam callidi capiuntur, ac boni; vltimus ille mimirũ gradus, & suprema potestas, qua partibus explentur omnibus ipsa vota mortalium. quippe animus etiam moderatus, ac temperans causas sibi videtur habere probabiles,

cur apicem illum exoptet, in quo grauissimi Patres, & prima illa sanctitatis antiquæ lumina prolapsionem, casumque reformidarunt. Sed hic scopulus, & breuia, hæ tam artificiosæ periculi latentis illecebræ illum fallere non potuerunt, qui & curiosè discrimina perpenderet omnia, & nihil in humanis, nisi quod est humile, tutum putaret, & nominatim ab illo culmine sibi timeret tãquam à saxo naufragijs opportuno. Pronunciabat enim definiendo, idque crebris vsurpare sermonibus solitus erat, Pontificiũ munus laborem periculosissimum, ac periculum laboriosissimũ esse. Et quia circumspecti, ac suspicioſi gubernatoris est, etiam ea, quæ non eueniunt, sed tamen accidere possunt, animo secum ante peragere, dixit aliquando, gaudere se, quòd qui ad purpuræ dignitatem ineuitabili præceptione fuisset, ac necessitate compulsus, ad supremum Ecclesiæ Sacerdotium adigi non posset imperio; cùm tantũ præcipendi ius in interregno quemadmodum existimabat ipse, sit nemini. Sic enim paratus erat ad id quoque muneris, honorisque repudiandũ, vt putaret, Cardinalium suffragatione omnium, ac volunate se cogi non posse; in ea tantum opinione decipi se passus, & monitorem, quem etiam audiuit, hoc vno loco requirens, qui scriptis, ac doctrina totum terrarum orbem instituisset. Cum hac ergo præparatione, muni-

munimentoque Conclaue primũ ingressus, cùm officij causa Patres Amplissimos, vt occasio sese dabat alloqueretur, & salutaret aliquos, admonebat, ne sibi clauum Ecclesiæ traderent, qui genus duceret à maioribus ætate longæuis, ac viuacissimis: periculum subesse, ne Pontificem viderent nonagenarium. Altius hæc in aliquorum pectus descendere poterant, quàm quæ facetè dicuntur, & commodè. tanta tum quippe res agitur, vt nulla prorsus vrbanitas omni vacare periculo queat. Sed tamen ipse loquebatur ex animo, & per iocum illum à deliberatione, si qua foret, seriò Patres deterrere voluisset, quemadmodum dictis disertissimis, ac re postea significauit. Nam & precibus à Deo inter Comitia contendebat assiduis, vt se à tam edito fastigio procul auerteret; & cùm Cardinalis quidam, grauitate, doctrina, religione spectatissimus ei diceret, in illo Conclaui, agi de ipso iam cœptum ad Pontificatũ euehendo, suamque propterea in opus tam salutare diligentiam, studiumque deferret, non modo nullis hominem prosecutus est gratijs, verũ etiam enixè rogauit, ne, si saluum se cuperet, quicquam eiusmodi, sed àlia omnia moliretur. quin articulatim, ac distinctè subiunxit, se profectò Principatum illum abnuere, & sic esse paratum, vt ne stipulam quidem, quæ tum fortè iacebat humi, ad eum consequendũ honorem tollere,

lere loco vellet, aut commouere. Sed numquã in eo clarior apparuit huiusce neglectus Imperij, quàm cum suo quodã munere perfunctus, quod Præfectos aliquos offendisset Regios, & Potentes & Magnos; admonituſque à familiari per litteras, vt videret etiam, atque etiam, ne quid ageret suis aliquando rationibus obfuturum, habere se gratiam amico pro beneuolentiæ significatione respondit, verumtamen ipso Sacerdotij principatu, ad cuius adeptionem sui functionem muneris impedimẽto futuram intelligeret interpretando, nihil omnino se commoueri; immo diserte se Pontificem esse nolle. si quid grauius minis illis intentaretur, Marcelli Ceruini se nepotem esse minime degenerem, qui cùm Cardinalis esset, Tridentum à Romano Pontifice ad cogendum, regendumque Concilium allegatus, ne propoſita quidem à Cæsarianis acerbissima nece deterreri potuit, aut impediri, quo minus officio satisfaceret suo, idque perficeret, quod ab omnium Imperatore Deo sibi demandatum esse intelligebat.

Commodum in hoc exemplum incidimus, quod non honoris tantummodo contemptionem habet, sed etiam corporis, ac vitæ. Demonstraturus enim extremo loco sum, ipsam quoque vitam à Bellarmino fuisse neglectam, ac pro nihilo ductam; ne quid restaret, quod ille infra se

positum

positum habere non videretur. Viro sapienti, ac bono dolorem condonat Aristoteles de vitæ iactura, sensumque in ipso periculo mortis acerbiorem: quia cum illi vita sit proba, cunctisque virtutibus instructa, omnium intelligit maximè cùm moritur, & quàm excellenti bono spolietur. Sed necesse non habuit istam ab Aristotele veniam accipere Bellarminus, qui maiori cupidate flagrabat interrumpendæ vitæ, quàm alij producendæ. Intellectum id quidem semper est, sed tum præsertim, ac maximè, cùm in morbo, qui fuit illi postremus, siue caloris, æstusque vi aquantulum aberraret interdum à mente, siue remittente flagrantia, sanitate vteretur integra, nullæ ab eo voces emittebantur aliæ, nisi quæ vehementer è vitæ statione decessum efflagitarent. Nemini, qui suas ei preces apud Cœlestes offerret, non respondit, æqui se bonique facere tam pium officium, sed tamen id vnum excipere, ne sibi vitam à Deo poscerent, quam funditus ipse repudiaret, ac nollet. Quin ab ipso Pontifice Optimo, ac Maximo, suum ei studium inter aras, ac sacra pollicente, illa lege, consilioque tam amplum se munus accipere velle professus est, vt maturiùs, ac citius è corporis vinculis auolaret in cælum, non vt ex eo mortis periculo liberaretur. Fuit ille quidem in tota valetudinis regendæ ratione facillimus, nec vmquam grauiùs inter corporis

poris acerbitates, ac dolores est questus. sed vnus tamen eius aliquando gemitus exauditus est, & expostulatio non leuis, cum septima post decubitum die habere se meliusculè intellexit ex medicis, qua die domum se suam (sic enim ipse cælum appellabat) commigraturum esse pro certo sperauerat. Illuxit denique tempus exoptatum, cùm admonitus, exiguum sibi vitæ spatium superesse, contineri non potuit, quin in summa illa confecti, afflictiq; corporis imbecillitate penè semiuiuus, atque intermortuus ter ingenti, claraque voce, O bonum nuncium exclamaret! Ne multa. commeatũ, ac viaticum peregrinationi deposcit idoneũ: quod cùm humi stratus, & sic in genua quemadmodũ poterat innixus excepisset, iterũ lecto compositus, inter iucundissimas de cælesti patria collocutiones, ac preces horam præstolabatur extremam. quæ cùm aliquando tandem adfuisset, crucem exemplò complexus arctissimè, ac velut illa comite facturus iter humeris, colloque leniter acclinans, haud multò post sine laterum vexatione, sine spiritus angore, sine deprauatione vultus, & corporis, mortalitatem expleuit in terris, immortalitatem inter Cælites inchoauit. vir omnino dignus, qui octogesimo circiter ætatis anno decendens, tamquam acerbo præriperetur obitu, sic omnium ordinum vocibus, & luctu comploraretur. Populare prouerbium

bium est, bouem vetulum non lugeri, in homines bene senes, & grandiores ætate conueniens; quorum excessus quia tempestiuus esse videtur omnibus, amicorum luctu vacat, & comploratione domesticorum. sed hoc dictum alioqui verũ, diuturno comprobatum experimento in Bellarmini funere deprehendimus falsum, qui & tam senex ploratus ab omnibus est, & si ad plures quoque prouectus fuisset annos, semper existimatus fuisset immaturè decedere. Nimirum, vt vetus quidam poëta loquitur, Consules fiunt quotãnis, & noui Proconsules. Sed (non dicam equidem quod apud eundem sequitur, Solus, aut Rex, aut Poëta non quotannis nascitur. Rex enim quotidie nascitur ex Regibus, & poëtarum natio plus etiam quàm vellemus, in Republica soboleſcit) sed dicam inquam id quod ipsa res est, nec in idonea laude verebor inuidiã. Solus Bellarmino similis ordinis amplissimi Senator, ita doctus, ac sapiens, ita modestus, ac moderatus, religiosus, ac pius, ita Reipublicæ salutaris, non modò non quotannis nascitur, sed requiretur in annos plurimos, & longa post sæcula desiderabitur. Non tamen eius à nobis vmquam desiderabitur auxilium, non fides, non Ecclesiæ patrocinium, ac tutela; cuius militantis ipse, dum viueret, tam præclara stipendia meruit, cuius ouantis, vita iam functus, & triumphum capit,

&

& obtinet gloriam. Excurrit ille nunc inter felices animas, Ambrosios, Augustinos, aliosque mortis beneficio triumphantes, ac liberos: respicit è cælo relicta, videt nos alta nocte circumdatos, & diuinis perfusam radijs aciem promittit in spatia tam vasta terrarum. Suas adeo partes intelligit esse, pro Christiana Republica non iam amplius Columbæ gemitum dare, quod scripto libello fecit in lugentium campis, sed per aduocationem adesse, atque intercedere; quod & præstitit olim viuens in terris, & nunc præstare multò facillimè potest in triumphantium Concilio collocatus.

FINIS.

MVSEVM BRITAN NICVM